Apples of Go

FOR

Young Men and W

AND

A Crown of Glory for Old Men and Women.

OR,

The happiness of being good betimes,
And the honor of being an Old Disciple.
Clearly and fully discovered, and closely and faithfully applied.

ALSO

The Young Mans Objections answered.
And the Old Mans doubts resolved.

By THOMAS BROOKS Preacher of the Gospel at *Margarets new Fishstreet-hill.*

The Second Edition Corrected and Enlarged.

But I thy Servant fear the Lord from my Youth, 1 Kings 18.12.

The hoary head is a crown of [illegible] found in a way of righteousness.

LONDON,
Printed by R.I. for John Hancock [illegible] shop in Pope head Alley [illegible] over the Exchange.

6 June 1907.

Dear Mr. Nicholson, the Librarian of the British Museum has refused this copy of the 2nd edition of Brooks (Golden Apples of) of 1657, though there is no complete copy there. Neither is there one here. In these circumstances, I beg you to accept it, offering at the same time to get a copy of the text of pages 177 & 178, the one leaf that is missing, as soon as I have the means of obtaining it.

I remain yours truly
Edward S. Dodgson.

Apples of Gold FOR Young Men and Women AND A Crown of Glory for Old Men and Women.

OR,

The happiness of being good betimes, And the honor of being an Old Disciple. Clearly and fully discovered, and closely and faithfully applied.

ALSO

The Young Mans Objections answered, And the Old Mans doubts resolved.

By *THOMAS BROOKS* Preacher of the Gospel at *Margarets new Fishstreet-hill.*

The Second Edition Corrected and Enlarged.

But I thy Servant fear the Lord from my Youth, 1 Kings 18.12.

The hoary head is a crown of Glory if it be found in a way of righteousness, Prov.

LONDON,
Printed by R.I. for John Hancock, to be sold at his shop in Pope head Alley neer to Cornhill neer the Exchange. 1656.

loving sister
[illegible] gfooken from
my own hands

S S S
8

BODLEIAN
15.6.1917
LIBRARY

To all Young Persons throughout the Nations, especially those (of both Sexes) who begin to turn their faces towards *Zion*.

Dear Hearts,

A Word spoken in due season how good is it? it is often like apples of Gold in pictures of silver, many times such a word is sweet, precious, pleasing, delectable, and strong in its operation. A company of near friends dining together one Sabbath day, one that was at Table (to prevent impertinent discourse) said, That it was a question whether they should all go to Heaven or no; which struck them all into a dump, and caused every one to enter into a serious consideration with themselves, one thought if

Prov. 15. 23, 25. c. 11. A word spoken (*gnaloph nau*) upon his wheels, that is with a due concurrence and observation of all circumstances of time, place, person, all which are as the wheel upon which our words and speeches should run, such a word is like apples of gold in pictures of silver.

if any of this company go to hel it muſt be I, and ſo thought another, and another, and indeed ſo thought almoſt every one then preſent, as well ſervants that waited, as thoſe that ſate at Table, as it was afterwards acknowledged, and (thorow the mercy and bleſſing of God) this ſpeech ſo wrought upon the ſpirits of moſt of them, that it proved the firſt inſtrumentall means of their converſion.

I have my hopes, through grace, that this Treatiſe, though it be ſown in weakneſs, yet by the bleſſing of the moſt High upon it, it may riſe in power, and bee an inſtrumental means of the winning of ſouls to Chriſt, which is my higheſt ambition in this world, and therefore I have broke thorow all difficulties, and carnal reaſonings, that might otherwiſe have ſtifled this babe in the womb, and kept it from ever ſeeing of the light.

I have read of an Emperour, that delighted in no undertakings, ſo much as thoſe which in the eſteem

of

of his Counſellors, and Captains were deemed moſt difficult and impoſſible; if they ſaid ſuch or ſuch an enterprize would never be accompliſhed, it was argument enough to him, to make the adventure, and he uſually proſpered, he ſeldome miſcarried.

I have never found greater and choycer bleſſings, to attend any of my poor weak Labours, than thoſe that have been brought forth into the world thorow the greateſt ſtraits and difficulties.

Valerius Maximus *reports that one telling a Souldier, going to war againſt the* Perſians, *that they would hide the Sun with their arrows; he anſwered, we ſhall fight beſt in the ſhade; nothing ſhould diſcourage nor diſ-hearten a ſouldier of Chriſt,* 2 Tim. 2. 3. 4. *Chriſt ſaith to all his Souldiers (as the black Prince his father ſaid to him, fighting as it were in blood to the knees, and in great diſtreſs) e ither vanquiſh or dye. Men of no reſolution, or of weak reſolution, will bee ut blittle ſerviceable to the*

Valerius Maximus. lib. 3. c. de Fiducia.

Hiſt. of France. p. 196.

good of souls; such watch-men as will be free from the blood of souls, and be serviceable to the interest of Christ in turning sinners from darkness to light, must be men of spirit and resolution.

Augustin. de tempore serm. 246.

I remember Austin beginneth one of his Sermons thus (Ad vos mihi Sermo, O juvenes flos etatis, periculum mentis) To you is my speech, O young men, the flower of age, the danger of the mind.

So say I, to you O young men, do I dedicate the ensuing Treatise, and that first, because the matter contained therein, doth primarily and eminently concern you.

And Secondly, Because of an earnest desire, that I have of your internal and eternal welfare.

And thirdly, Because of some late impulses that have been upon my spirit, to leave this Treatise in your hands as a Legacy of my Love, and as a testimony and witness of my (great) ambition, to help forward your everlasting salvation.

And

And Fourthly, Becauſe there is moſt hope of doing good amongſt you (as I evidence more at large in the following Treatiſe.)

And Fifthly, To countermine the great underminer of your ſouls, whoſe great deſign is to poyſon you, and poſſeſs you in the morning of your dayes.

Sixthly, To provoke others that are more able and worthy; to bee more ſerviceable to you in declaring themſelves, fully on this very ſubject, which none yet have done that I know of, though it be a point of as great concernment to young perſons (eſpecially) as any I know in all the Scriptures.

Seventhly, and Laſtly, becauſe there are very many that do lye in wait to deceive, corrupt, and Poyſon young perſons with God-diſhonoring, Chriſt-denying, conſcience-waſting, and ſoul-damning opiniens, Principles, and blaſphemies.

I have read of one who boaſted, and gloried in this, that he had ſpent thirty years in corrupting and poy-

Eph. 4. 14. A blind eie is worſe then a lame foot, he that had the leproſy in his head, was to be pronounced utterly unclean

Poyſoning of youth; doubtleſs many wretches, many monſters there be among us, who make it their buſineſs, their glory, their all, to delude and draw young perſons to thoſe dangerous errours and Blaſphemies that leads to deſtruction. Error and folly (ſaith one very well) be the knots of Satan, wherewith he tyes children to the ſtake to be burnt in hell.

There is a truth in what the Tragædian *ſaid long ſince* (Venenum in auro bibitur) *Poyſon is commonly drunk out of a cup of gold; So is an error, or by-notion ſooneſt taken into the judgement and conſcience from perſons of the faireſt carriage, and ſmootheſt converſations, Error is ſo foul an Hagge, that if it ſhould come in its own ſhape; a man would loath it, and fly from it, as from hell.*

If Jezabel *had not painted her face, ſhee had not gotten ſo many young doting Adulterers to have followed her to their own ruine.*

Ah! young men, young men,

the

the bleſſing of the Lord upon your ſerious and diligent peruſal of this Treatiſe may be a happy means to preſerve you from being enſnared and deluded by thoſe monſters, who compaſs Sea and Land to make Proſelytes for hell. Mat. 23. 15.

And thus I have given you the reaſons of my dedicating this Treatiſe to the ſervice of your ſouls. I would willingly preſume that it will be as kindly taken, as it is cordially tendred; I hope none of you into whoſe hands it may fall, will ſay as once Antipater *King of* Macedonia *did, when one preſented him with a book treating of happineſs, his anſwer was* (Ou Scholazo) *I have no leaſure.*

Ah! Young men and women, young men and virgins, as you tender the everlaſting welfare of your ſouls, as you would eſcape hell, and come to heaven, as you would have an intereſt in Chriſt, a pardon in your boſomes, as you would be bleſſed here, & glorious hereafter, find time, find leaſure to read over and over the following

Treatiſe

Treatiſe, which is purpoſely calculated for your eternal good. But before I go further, I think it needful in ſome reſpects, to give the world ſome further account of other reaſons or motives that hath prevailed with me once more to appear in Print; and they are theſe.

Firſt, Having Preached a Sermon occaſionally upon thoſe words (on which this following Diſcourſe is built,) I was earneſtly importun'd to Print the Sermon, by ſome worthy friends; I did as long as in modeſty I could withſtand their deſires (judging it not worthy of them) but being at laſt overcome, and ſetting about the Work, the breathings and comings in of God were ſuch, as hath occaſioned that one Sermon to multiply into many. Luther *tells us, that when he firſt began to turn his back upon Popery, hee intended no more, but to withſtand Popiſh Pardons, and ſelling Indulgencies; yet neither would God, or his enemies let him alone, till hee reſolved with* Moſes *not to*

leave

leave a hoof of Popery unoppoſed, &c. God many times in the things of the Goſpel, carries forth his Servants beyond their intentions, beyond their reſolutions. But

Secondly, The kind acceptance, and good quarter that my other peeces have found in the world, and thoſe ſignal and multiplied bleſſings that have followed them, to the winning of many over to Chriſt, and to the building up of others in Chriſt, hath incouraged mee to preſent this Treatiſe to the World, hoping that the Lord hath a bleſſing in ſtore for this alſo. Gracious experiences are beyond notions, and impreſſions; they are very quickning, and encouraging.

Thirdly, That I might in ſome meaſure make up others neglects, whoſe age, whoſe parts, whoſe experiences, whoſe graces, hath long called upon them to do ſomething conſiderable this way, and that they may bee provoked by my weak eſſay to do better, and to make up what is wanting, through my

my invincible infirmities, and spirituall wants and weaknesses, which are so many, as may well make a sufficient Apology for all the defects, and weaknesses that in this Treatise shall appear to a serious judicious eye. But

2 Cor. 5. 14. 2 Cor. 12. 15. Solus amor nescit difficultates. Love knows no difficulties.

Fourthly, The love of Christ and souls hath constrained me to it; as there is an attractive, so there is a compulsive vertue in divine love. Love to Christ and souls, will make a man willing to spend, and be spent; hee that prayes himself to death, that preaches himself to death, that studies himself to death, that sweats himself to death, for the honour of Christ, and good of souls, shall be no looser in the end: divine love is like a rod of Myrtle, which as Pliny *reports, makes the Traveller that carries it in his hand, that hee shall never bee faint or weary. Divine Love is very operative* (si non operatur, non est) *if it do not work, it is an argument, it is not at all; Divine Love like fire is not idle, but active; hee*

that

that loves cannot bee barren; love will make the ſoul conſtant and abundant in well-doing. God admits none to heaven (ſaith Juſtin *Martyr) but ſuch as can perſwade him by their works, that they love him. The very Heathen hath obſerved, that God doth not love his children with a weak womaniſh affection, but with a ſtrong maſculine love; and certainly they that love the Lord ſtrongly, that love him with a Maſculine love, they cannot but lay out their little all for him, and his glory.* But

Seneca.

Fifthly, I obſerve that Satan, and his inſtruments are exceeding buſy and unwearied in their deſigns, attemps, and endeavours, in theſe dayes, to corrupt and poyſon, to defile and deſtroy the young, the tender, the moſt hopeful, and moſt flouriſhing plants among us.

Latimer *told the Clergy in his time, that if they would not learn diligence, and vigilance of the Prophets and Apoſtles, they ſhould learn it of the Devil, who goes up and down*

It is ſaid, of *Marcellus* the Roman General that hee could not be quiet (*Nec victor, nec victus*) neither Conquered, nor Conqueror; ſuch a one is Satan.

down his Dioceſſes, and acts by an untired power, ſeeking whom he may deſtroy, when the Wolves are abroad, the Shepheard ſhould not ſleep but watch; yea double his watch, remembring that he were better have all the blood of all the men in the world upon him, than the bloud of one ſoul upon him, by his negligence or otherwiſe.

Satan is a Lyon, not a Lamb, a roaring Lyon, not a ſleepy Lyon, not a Lyon ſtanding ſtill, but a Lyon going up and down as not being contented with the Prey, the many millions of ſouls he hath got, he ſeeks whom he may ſup up at a draught, as that word (καταπιν) in the 1 Pet. 5. 8. imports; his greateſt deſign, is to fill hell with ſouls, which ſhould awaken every one to be active, and to do all that may be done to prevent his deſign, and to help forward the ſalvation of ſouls.

Chryſ. in Mat. Ho. 15. Chryſoſtome compares good Paſtors, to fountains that ever ſend forth waters, or Conduits that are always running, though no pail be put under. But Sixtly,

Sixtly, and Laſtly, I know the whole life of man is but an houre to work in, and the more work any man doth for Chriſt on earth, the better pay he ſhall have when hee comes to Heaven. Every man ſhall at laſt reap as he ſows; Opportunities of doing ſervice for Chriſt, and ſouls, are more worth than a world, therefore I was willing to take hold on this, not knowing how ſoon I may put off this earthly Tabernacle; and remembring that as there is no beleeving, nor repenting in the grave, So there is no Praying, Preaching, Writing, nor Printing in the grave; we had need to be up and doing, to put both hands to it, and to do all we do with all our might, knowing that the night draws on upon us, wherein no man can work.

1 Cor. 15. ult.

2 Cor. 9. 6

2 Pet 1. 13, 14.

Eccl. 9. 10.

John 9. 4.

A Chriſtians dying day is the Lords pay day; that is a time to receive wages, not to do work. And thus I have given the World a true account of the Reaſons that moved me to Print the following diſcourſe; before I cloſe up, I deſire to ſpeak a

word to young persons, and another to aged persons, and then I shall take leave of both.

My request to you, who are in the Primrose of your dayes, is this, if ever the Lord shall be pleased so to own and Crown; so to bless, and follow this following discourse; as to make it an effectual means of turning you to the Lord, of winning you to Christ, of changing your natures, and converting your souls (for such a thing as that, I pray, hope, and believe) that then you would do two things for me.

First, That you would never cease, bearing of me upon your hearts when you are in the mount, that I may bee very much under the pourings out of the Spirit, that I may be clear, high and full in my communion with God, and that I may be alwayes close, holy, humble, harmless, and blameless in my walkings with God. And that his work may more and more prosper in my hand.

Pf. 66 16. 1 Pet. 3. 15.

Secondly, That you would by word of mouth, letter, or some other way, ac quaint

acquaint mee with what the Lord hath done for your ſouls, if he ſhall make me a ſpiritual Father to you, do not hide his grace from me, but acquaint me how he hath made the ſeed that was ſown in weakneſs to riſe in power upon you, and that

Firſt, That I may do what I can to help on that work begun upon you, that your penny may become a pound, your mite a million, your drop an ocean.

Secondly, That I may the better Engliſh ſome impreſſions that have been upon my own ſpirit, ſince I begun this work.

Thirdly, That my joy and thankfulneſs may be increaſed, and my ſoul more abundantly engaged to that God, who hath bleſt the day of ſmall things to you; ponder theſe ſcriptures, (2 Cor. 7, 3, 4, 13. Phil. 2. 2. ch 4. 1. *Philemon* ver. 7. 2 John 3. 4.) *And then be aſhamed to declare what the Lord hath done for you, if you can.* 1 Theſ. 2. 19, 20. 2 Cor. 9. 2

Fourthly, It is better to convert one, than to civilize a thouſand; and Mat. 25 23. Dan. 12. 3. Pro. 11, 30

will turn more at last to a Ministers account in that day, wherein he shall say, Loe here am I, and the children that thou hast given mee, Isa.8.18. *such a man (with his spiritual children about him) shall look on God with more comfort and boldness than those that are only able to say, Loe here am I, and the many Benefices; here am I, and the many Ecclesiastical dignities and glories; here am I, and the many hundreds a year, that man had given, and I have gotten. But*

Act 9.2. Isa 6.5. Mal. 2 5, 6,7, &c.

Fifthly, and Lastly, The conversion of others is a secondary and more remote evidence of a mans own renovation and conversion. Paul *was converted himself, before God made him instrumental for others Conversion. Gods usual method is, to convert by them, who are converted.*

I do not remember any one instance in all the Scripture of Gods converting any by such who have not been converted first themselves; yet I know his grace is free, and the wind

blows

blows where it lists, when it lists, and as it lists.

To aged persons I have a word, and then I have done.

First, To Gray-headed Saints, Ah Friends, ah Fathers, would you see your honour, your happiness, your blessedness! then look into this Treatise, and there you will find what an unspeakable honour it is to be an old Disciple, what a glory it is to be good betimes, and to continue so to old age.

Secondly, To white-headed Sinners, whose spring is past, whose summer is overpast, and who are arrived at the fall of the leaf, and yet have a hell to escape, a Christ to believe in, sins to pardon, hearts to change, souls to save, and heaven to make sure; would such be incouraged from scripture grounds to repent, believe, and hope; that yet there is mercy for such, let them seriously peruse this Treatise, especially the latter part of it, and there they may find enough to keep them from despairing, and to incourage them to

adventure their ſouls upon him that is mighty to ſave.

There are many things in this Treatiſe that are of uſe to all, and ſeveral things of moment, that are not every day Preach't nor read, I have made it as pleaſureable as time would permit, that ſo it might be the more profitable to the Reader, and that I might the better take the young man by (a holy) craft; which is a high point of heavenly wiſdome; there being no wiſdome to that of winning of ſouls. I ſhall now follow this poor peice with my weak prayers, that it may be ſo bleſt from heaven, as that it may bring in ſome, and build up others, and do good to all, and ſo reſt

2 Cor. 12. ch. 15. 2. Prov. 11. 30.

Your friend and Servant in the Goſpel of Chriſt,

THOMAS BROOKS.

THE

The Contents.

THe *explication of the words, from* pag. 1. *to* pag. 10.

Chap. I.

Doct. That it is a very desirable and commendable thing for young men to be (really) good betimes, *this truth proved.* p. 10, 11, 12

Twelve Reasons of this point,

1 *Because he commands it, whose Commands are not to be disputed but obeyed.* *from* p. 12. *to* 16

2 *Because they have means and opportunities of being good betimes.* *from* p. 16. *to* 20

3. *Because then they will have fewer sins to answer for, and repent of.* p. 20. 21.

4 *Because time is a precious talent that Young men must be accountable for,* *from* p. *to* 26

5 *Because then they will have the greate comfort and joy when they come to be old.* *from* p.26. *to* 28

6 *Because an eternity of felicity and glory hangs upon those few moments that are allotted to them.* *from* p. 28. *to* 33

7 *Because they do not begin to live, till they begin to be really good.* *from* p.33. *to* 36

8 *Because the promise of finding God, of enjoying God, is made over to an early seeking of God, &c.* *from* p. 36. *to* 44

9 *Because the time of Youth is the choicest and fittest time for service.* *from* p.44 *to* 47

10 *Because death may suddenly and unexpectedly seize on youth, youth being as sickle as old age.* *from* p.47 *to* 52

11 *Because it is ten to one, nay a hundred to ten, if ever they are converted, if they are not converted when they are young* *from* p.52. *to* 55

12 *Because else they will never attain to the honour of being an Old Disciple.* p.55.56

Chap.

Chap. II.

The honour of an Old Disciple shew'd in seven particulars.

1 *All men will honour an Old Disciple.* *from* p. 56. *to* 58
2 *God usually reveals himself most to old Disciples to old Saints.* p. 58 *to* 62
3 *An old Christian, an old Disciple hath got the art of serving God.* p. 62, 63
4 *An old Disciple, an old Christian is rich in spiritual experiences.* *from* 63 *to* 67
5 *An old Disciple is firm and fixt in his resolutions.* *from* 67 *to* 70
6 *An old Disciple is prepared for death.* *from* 70 *to* 73
7 *An old Disciple shall have a great reward in heaven.* *from* 73 *to* 79
Use of Reproof. *from* 79. *to* 84

Chap. III.

The several evils that most properly attends youth, as

1 *Pride.* *from* 84. *to* 87
2 *Sensual pleasures and delights.* *from* 87 *to* 93
3 *Rash-*

3 *Rashness.* *from* 93 *to* 96
4 *Mocking and scoffing at Religious men, and religious things.* *from* 96 *to* 98
5 *Wantonness,* *from* 98. *to* 101.

Chap. IV.

Use of Exhortation to exhort young persons to be good betimes, and motives moving thereunto, as
1 *It is a high honour, to be good betimes,* *from* 102. *to* 106
2 *Christ gave himself for sinners when he was in the primrose of his age.* *from* 106 *to* 111
3 *It is the best way in the world to be rich in spiritual experiences.* *from* 111 *to* 116
4 *The present time is the only time that you are sure of.* *from* 116. *to* 122
5 *It is just with God to reserve the dregs of his wrath for them, who reserve the dregs of their dayes for him.* *from* 122 *to* 125.
6 *The sooner you are good on earth, the greater will be your reward in heaven.* *from* 125. *to* 134
7 *The*

7 *The Lord is very much affected and taken with your seeking of him, and following after him in the spring and morning of your youth.* from p. 134 to 136

8 *It will prevent many sad and black temptations.* from p. 136 to 140

9 *Consider the worth and excellencie of souls.* from 140 to 144

10 *God will at last bring young men to a reckoning.* from p. 144 to 155

Chap. V.

Quest. *Whether in the great day of account, the sins of the Saints shall bee brought into the judgement of Discussion and discovery or no? the negative proved by divers arguments.* from p. 155 to 171

Chap. VI.

Directions to such as would be good betimes, as would know and love, seek, and serve the Lord in the primrose of their dayes; as

1 *Take heed of putting the day of death a far*

far off. *from* p. 171. *to* 177
2 *If you would be good betimes, take heed of leaning to your own understanding.* *from* p. 177. *to* 182
3 *If you would be good betimes, take heed of flatterers and flattery.* *from* p. 182 *to* 191
4 *If you would seek the Lord in the spring and morning of your dayes, then take heed of engaged affections to the things of the world.* *from* p. 191 *to* 197
5 *If you would be good betimes, then you must take heed betimes of carnal reason, &c.* *from* p. 197 *to* 201
6 *Take heed of comparing your selves with those that are worse than your selves.* *from* p. 201 *to* 207

Chap. VII.

Secondly, As those six things must be declined, so several other things must be practised; if you would be good betimes, as
1 *If you would be good betimes, then you must labour to be acquainted with four things betimes, as*
You must labour to acquaint your selves with

with the ſcripture betimes. p. 207 to 219
2 You muſt acquaint your ſelves with your ſelves betimes. from p 219 to 276
3 If you would be good betimes, then you muſt acquaint your ſelves with Jeſus Chriſt betimes. from p. 226 to 228
Now there are ſix things which you ſhould be thorowly acquainted with concerning Jeſus Chriſt. As
1 If you would be good betimes, then you muſt know that there is every thing in Chriſt, that may incourage you to ſeek him and ſerve him. from 228 to 230
2 If you would be good betimes, then you muſt know betimes that Jeſus Chriſt is mighty to ſave. from p. 230 to 234
3 Then you muſt know betimes, that there is a marvellous readineſs and willingneſs in Chriſt to imbrace and entertain returning ſinners, &c. p. 234 to 236
4 If you would be good betimes, then you muſt know betimes that Jeſus Chriſt is deſigned, ſealed and appointed by the Father to the office of a Mediatour, from p. 236 to 240
5 If you would be good betimes, then you muſt know betimes, that there is no way

to salvation but by Jesus Christ. p. 240 to 246

6 If you would be good betimes, then you must know betimes, that the heart of Jesus Christ is as much set upon sinners now he is in heaven, as ever it was when he was on earth. p. 246 to 249

4 If you would be good betimes, then

1 You must acquaint your selves with those that are good betimes. 249 to 254

2 If you would be good betimes, then you must shun the occasion of sin betimes. from p 254. to 262

3 If you would be good betimes, then you must remember the eye of God betimes. from p. 262 to 265

4 If you would be good betimes, then you must hearken to the voyce of conscience betimes. from p. 265. to 269

5 If you would be good betimes, then you must know wherein true happiness lyes betimes. from p. 269 to 27[illegible]

6 Lastly, If you would be good betimes, then you must break your covenant with sin betimes; Now to work you to that, you must alwayes look upon sin under these six notions.

1 You must look upon sin under the notion of

on of an enemy. from p. 272 to 277
2 *Under the notion of bonds, &c.* from p. 277 to 279
3 *Under the notion of fire, six resemblances between sin and fire.* from p. 279 to 289
4 *Under the notion of a Theif, &c.* from p. 289 to 292
5 *Under the notion of a burthen, &c.* from p. 292 to 296
6 *Under the notion of a Tyrant, &c.* from p. 296 to 299

Chap. VIII.

1 Object. *It may be time enough hereafter to seek and serve the Lord, &c.*
This Objection answered four wayes. from p. 299 to 304
2 Object. *If I should seek and serve the Lord in the spring and morning of my dayes, I should loose the love and favor of such and such friends and Relations.*
Four Answers to this Objection, &c. from p. 304 to 311
3 Object. *I shall meet with many reproaches.*

Eight answers to this Objection. from p. 311 to 326

4. Object. *Most men give liberty to themselves; and walk in wayes more pleasing to the flesh.*

This Objection answered five wayes. from p. 326 to 339

5. Obj. *The last (I shall mention) is, that God is a God of mercy, in him are bowels of mercy; yea, a sea, an Ocean of mercy; he delights in mercy, &c.*

Five answers to this Objection. from p. 339 to 349

Chap. IX.

Lastly, The Old mans doubts resolved, in eight several Answers, from p. 349 *to the end.*

THE

THE Young-Mans Duty AND EXCELLENCY.

1 KING. 14. ch. 13. v.

And all Israel *shall mourn for him, and bury him: for he onely of* Jeroboam *shall come to the grave, because in him there is found some good thing toward the Lord God of* Israel, *in the house of* Jeroboam.

I SHALL only stand upon the latter part of this Verse, because that affords me matter most suitable to my design.

-- *Becauſe in him there is found ſome good thing toward the Lord God of* Iſrael, *in the houſe of* Jeroboam.

Theſe words are a commendation of *Abijahs* life, *in him was found ſome good thing toward the Lord*, &c. when *Abijah* was a Child, verſ. 3. 12. when hee was in his young and tender years, hee had the ſeeds of grace in him, hee had the Image of God upon him, hee could diſcern between good and evil, and hee did that which pleaſed the Lord.

נַעַר

Is uſed for a young man or ſtripling, Gen. 22. 5. and often for a ſervant though he be a man of ripe years, Eſther 2. 2. Such as one Evangeliſt calleth young men, Luke 12. 45. another calleth fellow ſervants. Mat. 24. 49

The Hebrew word (Nagnar) tranſlated Child, verſ. 3. is very often applied to ſuch as wee call Youth, or young men, *Exod.* 24. 5. *Numb.* 6. 11. 1 *Sam.* 2. 17, *&c.*

Of ſuch age and prudence, was *Abijah*, as that hee could chuſe good and refuſe evil, hee was a *Lot* in *Sodome*, hee was good among the bad, the bent and frame of his heart was towards that which was good, when the heart both of his Father and Mother was

was ſet upon evil. *Abijah* beganne to bee good betimes; hee croſt that peſtilent Proverb, a young Saint, and an old Devil. Tis the glory and goodneſſe of God that hee will take notice of the leaſt good that is in any of his, 1 Pet. 3. 6. There was but one good word in *Sarahs* ſpeech to *Abraham*, and that was this, ſhee called him *Lord*, and this God mentions for her honour and commendation, *ſhee called him Lord*: God looks more upon one grain of Wheat, than upon a heap of Chaffe; upon one ſhining Pearl, than upon a heap of rubbiſh. God findes a Pearl in *Abijah*, and hee puts it into his Crown, to his eternal Commendation. *There was found in him ſome good thing towards the Lord*, &c. for the words *There was found in him*, The Hebrew word *Matſa* ſometimes ſignifies finding without ſeeking, *Iſa.* 65. 1. *I am found of them that ſought mee not*, ſo *Pſal.* 116. *ver.* 3. *The ſorrows of death compaſſed mee*,

and the pains of hell got hold upon me, I found trouble and sorrow. I found trouble which I lookt not for, I was not searching after sorrow, but I found it. There's an elegancy in the Original. The pains of Hell gat hold upon mee; So wee read, but the Hebrew is, The pains of Hell found mee (one word signifies both) they found mee, I did not find them. *There was found in Abijah some good thing towards the Lord, i. e.* there was found in him without searching, or seeking, some good thing towards the Lord, it was plain and visible enough, men might see and observe it without inquiring, or seeking, they might runne and read some good thing in him towards the Lord.

Secondly, The word sometimes signifies, finding by seeking or inquiry, *Isa.* 55. 6. *Seek yee the Lord while hee may bee found, &c.* So upon search and inquiry there was found in *Abijah* (though young) some good thing toward the Lord

Thirdly,

Thirdly, Sometimes the word notes the obtaining of that which is ſufficient, *Joſh.* 17. 16. *Numb.* 11. 22. *Judg.* 21. 14. in *Abijah* there was that good in him towards the Lord, that was ſufficient to evidence the work of grace upon him, ſufficient to ſatisfy himſelf and others of the goodneſſe, and happineſſe of his condition; though hee died in the prime, and flower of his days, &c.

And in him was found ſome good thing; the Hebrew word (*Tob*) that is here rendred good. Signifies,

Firſt, That which is right and juſt, 2 *Sam.* 15. 3. See thy matters are good and right, *i. e.* juſt and right.

Secondly, That which is profitable, *Deut.* 6. 11. *Houſes full of all good things*, *i. e.* houſes full of all profitable things.

Thirdly, That which is pleaſing, 2 *Sam.* 19. 27. *Do what is good in thine eyes*, *i. e.* do what is pleaſing in thine eyes.

Fourthly, That which is full and compleat, *Gen.* 15.15. *Thou ſhalt bee buried in a good old age, i.e.* thou ſhalt be buried when thine age is full and compleat.

Fifthly, that which is joyful and delightful, 1 *Sam.* 25.8. *wee come in a good day, i.e.* we come in a joyful and delightful day; now put all together and you may ſee that there was found in *Abijah* when he was young, that which was right and juſt, that which was pleaſing and profitable, and that which was matter of joy and delight.

In the Words you have two things that are moſt conſiderable.

This age affords many ſuch Hypocrites Such Monſters, &c.

Firſt, That this young mans goodneſſe was towards the Lord God of *Iſrael*; many there are that are good, nay, very good towards men, who yet are bad; yea very bad towards God. Some there are who are very kind to the creature, and yet very unkind to their Creator, many mens goodneſſe

neſſe towards the creature is like the riſing Sun, but their goodneſs towards the Lord is like a morning cloud, or as the early dew which is ſoon dried up by the Sun-beams, but *Abijahs* goodneſſe was towards the Lord, his goodneſſe faced the Lord, it look't towards the glory of God, Two things makes a good Chriſtian, good actions, and good aims; And though a good aim doth not make a bad action good, (as in *Vzzah*) yet a bad aim makes a good action bad (as in *Jehu*) whoſe juſtice was approved, but his policy puniſhed, the firſt Chapter of *Hoſea*, and the fourth verſe, doubtleſſe *Abijahs* actions were good, and his aims good; and this was indeed his glory, that his goodneſs was towards the Lord. Hoſ 6. 4

There may be *Malum opus in bona materia*, as in *Jehues* zeal.

Its recorded of the *Catanenſes*, that they made a ſtately monument of Kingly magnificence, in remembrance of two Sons who took their aged Parents upon

their backs, and carried them through the fire, when their Fathers house was all in a flame; these young men were good towards their Parents; but what is this to *Abijahs goodnesse towards the Lord*, &c? A man cannot bee good towards the Lord, but hee will bee good towards others; but a man may be good towards others, that is not good towards the Lord: Oh, that mens practises did not give too loud a Testimony every day to this assertion! &c.

Happy are those souls that with the Sturgion or Crab fish can swim against the stream of custome and example, and that with *Asinus* can cleave to the right, though loosing side.

Secondly, Hee was good among the bad, *He was good in the house of Jeroboam*, 'tis in fashion to seem (at least) to bee good among the good; but to bee really good among those that are bad, that are eminently bad, argues not only a truth of goodnes, but a great degree of goodnesse; this young man was good, *in the house of Jeroboam, who made all Israel to sin*, who was naught, who was very naught, who was stark naught: and

yet

yet *Abijah*, as the Fiſhes which live in the ſalt Sea are freſh; ſo though he lived in a (ſink) a ſea of wickedneſſe, yet he retained his *goodneſſe towards the Lord*.

They ſay Roſes grow the ſweeter, when they are planted by Garlick, they are ſweet and rare Chriſtians indeed, who hold their goodneſs, and grow in goodneſs where wickedneſs ſits on the throne, and ſuch a one the young man in the Text was.

To bee Wheat among Tares, Corn among Chaffe, Pearls among Cockles, and Roſes among thorns, is excellent.

To bee a *Jonathan* in *Sauls* Court, to be an *Obadiah* in *Ahabs* Court, to be an *Abedmelech* in *Zedechias* Court, and to be an *Abijah* in *Jeroboams* Court, is a wonder, a miracle.

To be a *Lot* in *Sodome*, to bee an *Abraham* in *Chaldea*, to be a *Daniel* in *Babylon*, to bee a *Nehemiah* in *Damaſco*, and to bee a *Job* in the land of *Huſſe*, is to bee a Saint among

mong Devils, and such a one the young man in the Text was.

The Poets affirm that *Venus* never appeared so beautious as when shee sate by black *Vulcans* side. Gracious souls shine most clear when they be set by black conditioned persons. *Stephens* face never shin'd so Angelically, so gloriously (in the Church) where all were vertuous, as before the Council, where all were vitious and malicious. So *Abijah* was a bright Star, a shining Sun in *Jeroboams* Court, which for prophaneness and wickedness, was a very hell.

The words that I have chosen to insist upon will afford us several observations, but I shall onely name one, which I intend to prosecute at this time, and that is this, *viz.*

CHAP. I.

Doct. *That it is a very desirable and commendable thing for young men to bee really good betimes.*

Other

OTher Scriptures ſpeak out this to bee a truth, beſides what you have in the Text to confirm it, as that of the ſecond of *Chronicles*, Chap. 34.1,2,3. verſes. *Joſiah* was eight years old, when hee beganne to reign, and hee reigned in *Jeruſalem* one and thirty years. And hee did that which was right in the ſight of the Lord, and walked in the wayes of *David* his father, and declined neither to the right hand nor to the left; for in the eighth year of his reign, while hee was yet young, hee beganne to ſeek after the God of *David* his father: and in the twelfth year, hee beganne to purge *Judah*, and *Jeruſalem* from the high places, and the Groves, and the carved Images, and the molten Images. Twas *Obadiahs* honor that hee feared the Lord from his youth. And *Timothies* Crown that hee knew the Scripture from a Child, and *Johns* Joy, that hee found Children walking in the truth

Job 32. 4, 5,6,7.

1 King 18. 12

2 Tim 3. 15

2 Epiſt 4. v.

truth; this revived his good old heart, and made it dance for joy in his bosome; to spend further time in the proving of this truth, w uld be but to light Candles to see the Sun at noon.

The grounds and Reasons of this point, *viz.*

That it is a very desirable and commendable thing for young men to bee really good betimes; are these that follow.

Deut. 6. 5 ch. 11. 13. *Augustine* beginneth one of his Sermons thus (*Ad vos mihi Sermo, O juvenes, flos etatis periculum mentis. August. de tempore Serm.* 246 to you is my speech O young men, the flower of age, the danger of the mind.

Reason 1

First, Because the Lord commands it; and divine Commands are not to bee disputed but obeyed. In the 12 Chapter of *Ecclesiastes*, and the 1 verse, *Remember now thy Creator in the dayes of thy youth, while the evil dayes come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them*: Remember now; I say now: now is an atome, it will puzzle the wisdome of a Philosopher, the skill of an Angel to divide: Now, is a Monosyllable in all Learned Languages.

Remem-

Remember now thy Creator: Remember him preſently, inſtantly, for thou doſt not know what a day what an hour may bring forth; thou canſt not tell what deadly ſin, what deadly temptation, what deadly judgement may over take thee; if thou doſt not now, even now *remember thy Creator*.

Remember now thy Creator: Remember to know him, remember to love him, remember to deſire him, remember to delight in him, remember to depend upon him, remember to get an intereſt in him, remember to live to him, and remember to walk with him. *Remember now thy Creator*, the Hebrew is *Creatours*, Father, Son, and Spirit. To the making of man, a Councel was called in Heaven, in the firſt of *Geneſis* and 29. verſ. *Remember thy Creatours*, remember the father, ſo as to know him, ſo as to bee inwardly acquainted with him. Remember the ſon, ſo as to beleeve in him, ſo as to reſt upon him.

him, so as to embrace him, and so as to make a compleat resignation of thy self to him. Remember the spirit, so as to hear his voice, so as to obey his voice, so as to feel his presence, and so as to experience his influence, &c.

Remember now thy Creator, in the days of thy youth; hee doth not say in the time of thy youth, but *in the days of thy youth*, to note that our life is but as a few days; tis but a vapour, a span, a flower, a shadow, a dream; and therefore *Seneca* saith well, *that though death bee before the Old mans face, yet hee may bee as near the young mans back, &c.*

Aug. l. 1 Confess: Mans life is the shadow of smoak, the dream of a shadow, one doubteth whether to call it a dying life, or a living death.

Ah! Young men, God commands you to bee good betimes. Remember young men that it is a dangerous thing to neglect one of his Commands, who by another is able to command

mand you into nothing, or into Hell. To act or run croſs to Gods expreſſe Command (though under pretence of Revelation from God) is as much as a mans life is worth, as you may ſee in that ſad ſtory, 1. *Kin.* 13. *ch:* 24 *verſe*, &c.

Let Young men put all their carnal Reaſons, though never ſo many, and weighty, into one ſcale, and Gods abſolute command in the other, and then write Tekell upon all their reaſons; they are weighed in the ballance, and found too light.

Obedientia non diſcutit Dei mandata, ſed facit. Proſper.

Ah Sirs! what God commands muſt bee put in ſpeedy execution, without denying, or delaying, or diſputing the difficulties that attend it. Moſt young men in theſe dayes do as the Heathens, when their gods called for a man, they offered a Candle; or as. *Hercules* offered up a painted man inſtead of a living. When God calls upon young men to ſerve him with the Primroſe of their youth: they uſu allyput him off till

till they are overtaken, with trembling joynts, dazled eyes, fainting hearts, failing hands, and feeble knees, but this will be bitternesse in the end, &c.

Young men must be really good betimes.

Reas. 2.

Because they have means and opportunities of being good betimes;

Never had men better means, and greater opportunities of being good, of doing good, and of receiving good than now. Ah Lord! how knowing, how beleeving, how holy; how heavenly, how humble might young men be, were they not wanting to their own souls? Young men might bee good, very good, yea eminently good; would they but improve the means of grace, the tenders of mercy, and the knockings of Christ by his Word, Works, and Spirit.

Erasmus.

The Ancients painted Opportunity with a hairy forehead, but bald behinde, to signifye that while a man hath opportunity before him,

him, hee may lay hold on it, but if hee ſuffer it to ſlip away, hee cannot pull it back again.

How many young men are now in everlaſting chains, who would give ten thouſand worlds had they ſo many in their hands, to give) to injoy but an opportunity to hear one Sermon more, to make one Prayer more, to keep one Sabbath more, but cannot? this is their Hel, their Torment, this is the Scorpion that is ſtill biting; this is the Worm that is alwayes gnawing. Wo, wo, to us, that wee have neglected and trifled away thoſe golden opportunities that once wee had, to get our ſins pardoned, our natures changed, our hearts bettered, our conſciences purged, and our ſouls ſaved, &c. * I have read of a King, who having no iſſue to ſucceed him, eſpying one day a well favoured youth, took him to Court, and committed him to Tutors, to inſtruct him, providing by his will, that if hee pro-

* *Bellarm. In concione de cruciatibus Gehennæ.*

ed fit for government, hee ſhould bee crowned King, if not, hee ſhould bee bound in chains, and made a Gally-ſlave. Now when hee grew to years, the Kings executors perceiving that hee had ſadly neglected thoſe meanes and opportunities, whereby hee might have been fit for State-Government, called him before them, and declared the Kings will and pleaſure concerning him, which was accordingly performed, for they cauſed him to bee fettered, and committed to the Gallies. Now what tongue can expreſſe how much hee was affected and afflicted, with his ſad and miſerable ſtate, eſpecially when hee conſidered with himſelf, that now hee is chained, who might have walked at liberty. Now hee is a ſlave, who might have been a King, now hee is over-ruled by Turks, who might once have ruled over Chriſtians; The Application is eaſy.

Ah! young men, young men, shall Satan take all opportunities to tempt you? shall the World take all opportunities to allure you? shall wicked men take all opportunities to ensnare you? and to undo you? and shall Christian friends take all opportunities to better you? and shall Gods faithful Messengers take all opportunities to save you? and will you? *will you neglect so great salvation?* *Plutarch* writes of *Hannibal*, that when hee could have taken *Rome* hee would not, and when hee would have taken *Rome*, hee could not. Many in their youthful dayes, when they might have mercy, Christ, pardon, heaven, they will not, and in old age, when they would have Christ, Pardon, Peace, Heaven, they cannot, they may not. God seems to say as *Thesius* said once, go sayes hee, and tell *Creon*, *Thesius* offers thee a gracious offer, yet I am pleased to bee friends, if thou wilt submit (this is my first

'Tis storied of Charls King of Sicily and Jerusalem that hee was called *Carolus Cunctator*. Charls the lingerer; this age affords many such lingerers, &c.

meſſage) but if this offer prevail not, look for mee to bee up in arms.

Why young men ſhould be really good betimes. Lord ſaith *Auſtin*, I have loved thee late; the greater was his ſins, and the more were his ſorrows.

Reaſ. 3.

Becauſe when they have fewer and leſſer ſinnes to anſwer for, and Repent of, multitudes of ſins and ſorrows are prevented by being good betimes:

The more wee number our daies, the fewer ſins we ſhall have to number. As a coppy is then ſafeſt from blotting, when duſt is put upon it, ſo are wee from ſinning, when (in the time of our youth) wee remember that wee are but duſt. The tears of young penitents do more ſcorch the Devils than all the flames of hell, for hereby all their hopes are blaſted, and the great underminer countermined, and blown up. *Mane* is the Devils Verb, hee bids tarry, time enough to repent; but *Mane* is Gods Adverb, hee bids repent early in the morning of thy youth; for then thy ſins will be

fewer

fewer, and leſſer. Well young men, remember this, hee that will not at the firſt hand buy good council cheap, ſhall at the ſecond hand buy repentance over dear.

Ah! young men, young men, if you do not begin to bee good betimes, thoſe ſins that are now as Jewels ſparkling in your eyes, will at laſt bee milſtones about your necks, to ſink you for ever. --Among many things that *Beza* in his laſt will and Teſtament, gave God thanks for, this was the firſt and chief, that hee at the age of ſixteen years, had called him to the knowledge of the truth, and ſo prevented many ſins and ſorrows that otherwiſe would have overtaken him, and have made his life leſſe happy, and more miſerable. Young Saints often prove old Angels, but old ſinners ſeldome prove good Saints, &c.

Pſal. 25.7. Job 13.26

There is nothing puts a more ſerious frame into a mans ſpirit, than to know the worth of his time. Why young men ſhould bee really good betimes.

Reaſ. 4.

Becauſe time is a precious Talent that young men muſt bee

countable for. The sooner they begin to bee good, the more easy will bee their accounts, especially as to that great Talent of time. *Cato* and other heathens, held that account must bee given, not only of our labour, but also of our leisure, at the great day it will appear, that they that have spent their time in mourning, have done better than they that have spent their time in dancing; and they that have spent many dayes in humiliation, than they that have spent many dayes in idle recreations.

I have read of a devout man, who when hee heard a clock strike, hee would say, here is one hour more past that I have to answer for. Ah young men, as time is very pretious, so it is very short, time is very swift, it is suddenly gone, in the 9. of *Job*, and the 25. *vers. My days are swifter than a post, they flee away, they see no good.* The Hebrew word (*Kalal*) translated *swifter*

than

than a Post, signifies any thing that is light, because light things are quick in motion.

The Ancients emblem'd time with wings, as it were, not running but flying. Time is like the Sun that never stands still, but is still a running his race; the Sun did once stand still, yea went back, but so did never Time. Time is still running, and flying; it is a bubble, a shadow, a dream; can you seriously consider of this young men, and not *begin to bee good betimes*? surely you cannot. Sirs, if the whole earth whereupon wee tread were turned into a lump of gold, it were not able to purchase one minute of time. Oh the regrettings of the damned, for mis-spending precious time! Oh what would they not give to be free, and to injoy the means of grace one hour! Ah with what attention! with what intention! with what trembling and melting of heart! with what hungring and thirsting would they hear the

Sophocles Phocilides

Who is there among us that knows how to value time and prize a day at a due rate. Sen. Epi

World Time (ſaith *Bernard*) were a good commodity in hell, and the traffick of it moſt gainfull, where, for one day a man would give ten thouſand worlds if he had them; young men, can you in good earneſt beleeve this, and not begin to bee good betimes.

A Heathen ſaid, he lived no day without a line, that is, he did ſomething remarkable every day.

Ah! young men and women, as you love your pretious immortal ſouls, as you would eſcape hell and come to heaven, as you would bee happy in life, and bleſſed in death, and glorious after death, don't ſpend any more of your pretious time, in drinking, and drabing, in carding, dicing and dancing, don't trifle away your time, don't ſwear away your time, don't whore away your time, don't lye away your time, but beginne to bee good betimes, becauſe Time is a Talent, that God will reckon with you for: Ah! young men and women, you may reckon upon years, many years yet to come, when poſſibly you have not

not ſo many hours to make ready your accompts, it may be this night you may have a ſummons, and then if your time be done, and your work to bee begun, in what a ſad caſe will you bee, will you not wiſh that you had never been born?

Seneca was wont to jeer the *Jews* for their ill husbandry, in that they loſt one day in ſeven: meaning their Sabbath; O that it were not too true of the moſt of profeſſors both young and old, that they looſe not onely one day in ſeven, but ſeveral days in ſeven.

Sirs, Time let ſlipt cannot bee recall'd, the fooliſh Virgins found it ſo, and *Saul* found it ſo, and *Herod* found it ſo, and *Nero* found it ſo, the *Iſraelites* found it ſo, yea, and *Jacob*, and *Joſiah*, and *David*, (though good men) yet they found it ſo to their coſt. Mat. 25. 5. Judg. 3. 23. Heb. 3. 17 18, 19

The *Egyptians* draw the picture of Time with three heads, the firſt of a greedy Wolf, gapeing for time paſt, becauſe it hath

ravenously devoured the memory of so many things past recalling. The

Second of a crowned Lyon, roaring for time present, because it hath the principallity of all actions, for which it calls loud. The

Third of a deceitful Dogge, fawning for time to come, because it feeds some men with many flattering hopes to their eternal undoing: Ah! young men and women; as you would give up your accounts at last with joy, concerning this talent of time, with which God hath trusted you, *Beginne to be good betimes*, &c.

Why young men should bee really good betimes. Seneca (though a Heathen) could say, beleeve me, true joy is no light thing

Reas. 5.

Because they will have the greater comfort and joy when they come to be old.

The 71. *Psalm* 5. 17, 18. compared. *Thou art my hope, O Lord God, thou art my trust from my youth. O God thou hast taught*

mee

mee from my youth, and hitherto I have declared thy wondrous works. Now alſo when I am old and gray headed, O God forſake mee not, untill I have ſhewed thy ſtrength unto this Generation, and thy power unto every one that is to come.

Polycarpus could ſay, when old, thus many years have I ſerved my Maſter Chriſt, and hitherto hath hee dealt well with me; if early converts live to be old, no joy to their joy, their joy will bee the greateſt joy, a joy like to the joy of harveſt, a joy like to their joy that divide the ſpoil, their joy will bee the ſoundeſt joy, the weightieſt joy, the holieſt joy, the pureſt joy, the ſtrongeſt joy, and the moſt laſting joy; the carnal joy of the wicked the glittering (golden) joy of the worldling, and the flaſhing joy of the hypocrite, is but as the crackling of thorns, under a pot, to the joy and comfort of ſuch, who when old, can ſay with good *Obadiah, that they feared the Lord from*

Iſa. 9.3

from their youth. If when you are young: your eyes ſhall bee full of tears (for ſinne) when you are old, your hearts ſhall bee full of joys. Such ſhall have the beſt wine at laſt.

Oh! *That young men would begin to bee good betimes*, that ſo they may have the greater harveſt of joy when they come to bee old; &c. tis ſad to bee ſowing your ſeed, when you ſhould be reaping your harveſt; tis beſt to gather in the ſummer of youth, againſt the winter of old age.

Why young men ſhould bee really good betimes. Luk. 10. 25

Reaſ. 6.

Becauſe an eternity of felicity, and glory, hangs upon thoſe few moments that are allotted to them.

It was a good queſtion the young man propoſed, *what ſhall I do to inherit eternal life?* I know I ſhall be eternally happy, or eternally miſerable, eternally bleſt, or eternally curſt, eternally ſaved, or eternally damned, &c.

O

O what ſhall I do to inherit eternal life! my cares, my fears, my troubles, are all about eternity, no time can reach eternity, no age can extend to eternity, no tongue can expreſſe eternity. Eternity is that (*unum perpetuum hodie*) one perpetuall day which ſhall never have end; what ſhall I do, what ſhall I not do, that I may bee happy to all eternity?

I am now young and in the flower of my days; but who knows what a day may bring forth? the greateſt weight hangs upon the ſmalleſt wyers, an eternity depends upon thoſe few hours, I am to breath in this World; O what cauſe have I therefore to bee good betimes, to know God betimes, to beleeve betimes, to repent betimes, to get my peace made, and my pardon ſealed betimes, to get my nature changed, my conſcience purged, and my intereſt in Chriſt cleared betimes, before eternity overtakes mee, before my glaſs bee out, my

Æternitas eſt ſemper et immutabile eſſe The old Romans were out that thought Eternity dwelt in Statues and in Marble monuments.

my Sun ſet, my race run, leaſt the dark night of eternity ſhould overtake me, and I made miſerable for ever.

I have read of one (*Myrogenes*) who when great gifts were ſent unto him, hee ſent them all back again, ſaying, I onely deſire this one thing at your Maſters hand; to pray for mee, that I may bee ſaved for eternity. O that all young men and women, who make earth their heaven, pleaſures their Paradiſe, that eat the fat, and drink the ſweet, that cloth themſelves richly, and crown their heads with roſe-buds, that they would ſeriouſly conſider of eternity, ſo as to hear as for eternity, and pray as for eternity, and live as for eternity, and provide as for eternity! That they may ſay with that famous Painter *Zeuxes* (*Æternitati pingo*) I paint for eternity, we do all for eternity, we beleeve for eternity, we repent for eternity, we obey for eternity, &c.

Luke 15. 19, 20

O that you would not make thoſe

thoſe things eternal for puniſhment, that cannot be eternal for uſe.

Cur ea quæ ad uſum diuturna eſſe non poſſunt, ad ſupplicium diuturna deposcet Ambroſe in Lu 4. T. 5.

Ah! young men and women, God calls, and the bloud of Jeſus Chriſt calls, and the ſpirit of Chriſt in the Goſpel calls, and the rage of Satan calls, and your ſad ſtate and condition calls, and the happineſs and bleſſednesſe of glorified Saints calls; theſe all call aloud upon you to make ſure a glorious eternity; before you ſail out into that dreadful Ocean. All your eternal good depends upon the ſhort and uncertain moments of your lives; and if the threed of your lives ſhould bee cut, before a happy eternity is made ſure: woe to you that ever you were born; Do not ſay, O young man, that thou art young, and hereafter will bee time enough to provide for eternity, for eternity may bee at the door, ready to carry thee away for ever. Every daies experience ſpeaks out eternity to bee as neer the young mans back,

as

as tis before the Old mans face.

O graſpe to day the diadem of a bleſſed eternity: leaſt thou art cut off before the morning comes, though there is but one way to come into this world, yet there is a thouſand thouſand waies to be ſent out of this world; Well young men and women remember this, as the motions of the ſoul are quick, ſo are the motions of divine juſtice quick alſo, and if you will not hear the voice of God to day; if you will not provide for eternity to day, God may ſwear to morrow that you ſhall never enter into his reſt; it is a very ſad and dangerous thing to trifle and dally with God, his word, his offers, our own ſouls, and eternity: therefore let all young people labour to bee good betimes, and not to let him that is goodneſſe it ſelf alone, till hee hath made them good, till hee hath given them thoſe hopes of eternity that will both make them good, and keep them good,

Heb. 3. 7, 8, 15, 16, 18, 19

good; that will make them happy, and keep them happy, and that for ever; if all this will not do, then know, that ere long those fears of eternity, of misery, that begets that monster, Despair, which like *Medusa's* head, astonisheth with its very aspect, and strangles hope, which is the breath of the soul, will certainly overtake you; as it is said, *Dum Spiro, Spero*, so it may bee inverted, *Dum Spero, Spiro*, other miseries may wound the Spirit, but despair kills it dead; my prayer shall bee, that none of you, may ever experience this said truth, but that you may all bee good in good earnest betimes, which will yeild you two heavens, a heaven on earth, and a heaven after death.

Reas. 7.

Why young persons should be really good betimes.

Because they do not begin to live till they begin to be really good.

Till they begin to be good, they

are dead Godwards, and Christwards, and heavenwards, and holinesswards, till a man beginnes to bee really good, hee is really dead, *Ibid.* 2. 1. and that first in respect of working, his works are called dead works, *Heb.* 9. 14. the most glittering services of unregenerate persons are but dead works, because they proceed not from a principle of life, and they lead to death, *Rom.* 6. 21. and leave a sentence of death upon the soul, till it bee wash't off by the bloud of the Lamb.

Respectu operis.

Respectu honoris.

Secondly, Hee is dead in respect of honour, hee is dead to all priviledges, hee is not fit to inherit mercy, who will set the crown of life upon a dead man. The crown of life is only for living Christians, *Rev.* 2. 10. The young Prodigal was dead, till hee begun to bee good, till he begun to remember his fathers house, and to resolve to return home. *My Son was dead, but is alive,* and

Luke 15. 24.

the

the Widow that liveth in pleasure, is dead while shee liveth.

When *Josaphat* asked *Barlaam*, how old hee was, hee answered, five and forty years old, to whom *Josaphat* replyed, thou seemest to bee seventy, true saith hee, if you reckon ever since I was born; but I count not those years which were spent in vanity:

1 Tim. 5. 6 As tis a reproach to an old man to be in Coats, so tis a disgrace to be an old babe, i. e. to be but a babe in grace, when old in years. Heb. 5. 12, 13, 14.

Ah Sirs! you never begin to live, till you begin to be good in good earnest. There is the life of vegetation, and that is the life of plants; secondly, there is the life of sense, and that is the life of beasts; Thirdly, there is the life of reason, and that is the life of man; Fourthly, there is the life of grace, and that is the life of Saints, and this life you do not begin to live, till you begin to bee good: if a living Dogg is better than a dead Lyon, as the wise man speaks, and if a Fly is more excellent than the Heavens, because the Fly

Eccl. 9. 4

hath life, which the heavens hath not, as the Philosopher saith, what a sad dead poor nothing is that person that is a stranger to the life of grace and goodness, that is dead even whilst he is alive.

Most men will bleed, sweat, vomit, purge, part with an estate, yea with a limb, limbs, yea, and many a better thing (*viz.* the honour of God, and a good conscience) to preserve their naturall lives: as hee cries out, Give mee any deformity, any torment, any misery, so you spare my life; and yet how few, how very few, are to bee found, who make it their work, their businesse, to attain to a life of goodnesse, or to beginne to bee good betimes, or to bee dead to the world, and alive to God, rather than to be dead to God, and alive to the world? this is for a lamentation, and shall be for a lamentation, that natural life is so highly prized, and spiritual life so little regarded. &c.

Mecenas in *Seneca* had rather live in many diseases than dye. And *Homer* reporteth of his *Achilles* that hee had rather be a servant to a poor country clown here, than to be a King to all the souls departed.

Reas. 8.

Reas. 8.

Because the promise of finding God, of enjoying God, is made over to an early seeking of God.

Prov. 8. 17. *I love them that love mee, and they that seek me early shall find me.* Or as the Hebrew hath it, they that seek mee in the morning shall find mee, by the benefit of the morning light wee come to finde the things we seek. *Shahhar* signifies to seek inquisitively, to seek diligently, to seek timely in the morning. As the *Israelites* went early in the morning to seek for Manna. And as Students rise early in the morning and sit close to it, to get knowledge; so saith wisdome, *they that seek me in the spring and morning of their youth, shall find me.*

Now to seek the Lord early, is to seek the Lord firstly. God hath in himself all the good of Angels, of men, and universal nature, hee hath all glories, all dignities, all riches, all treasures,

Why young persons should bee really good betimes.

שחר

Exod. 16. 21

Scipio went first to the Capitol, and then to the Senate.

Tully an heathen frequently called God *Optimum maximum*, the best, and greatest. God is *Omni: super omnia.*

all pleasures, all comforts, all delights, all joys, all beatitudes. God is that one infinite perfection in himself, which is eminently and virtually all perfections of the creatures, and therefore hee is firstly to be sought. Abstracts do better expresse him, than Concretes and adiectives; he is, being, bonity, power, wisdome, iustice, mercy, goodnes, and love it self, and therefore worthy to bee sought before all other things. Seek yee first the good things of the minde, saith *Philosophy*, and doth not Divinity say as much?

Cicero.

Again, To seek early is to seek opportunely, to seek while the opportunity does present, *Judg. 9. 33. Thou shalt rise early, and set upon the City*; that is, thou shalt opportunely set upon the City.

Dates of grace have their dates therefore take heed of Crying, *Cras*, Cras to morrow to morrow

Such there have been, who by giving a glass of water opportunely, have obtained a Kingdom, as you may see in the story of *Thamasius* and King *Agrippa*.

Ah!

Ah! Young men and Women, you do not know, but that by an early, by an oppotune seeking of God, you may obtain a kingdome that shakes not, and glory that passeth not away. Heb 12.28

There is a season wherein God may bee found, *Seek yee the Lord while hee may bee found, call yee upon him while hee is neer*, and if you slip this season, you may seek him, and miss him. *Though they cry unto mee, I will not hearken unto them; when ye make many Prayers I will not hear. They shall they cry unto the Lord, but hee will not hear. Then shall they call upon mee, but I will not answer, they shall seek mee early but shall not finde mee.* This was *Sauls* misery, *The Philistims are upon me, and God will not answer me*, 'tis justice that they should seek and not finde at last, who might have found, had they but sought seasonably and opportunely, &c. Isa.55.6 Jer 11. 11 Isa.1.15 Mic.3.4 Prov. 1.28

Again, to ſeek early, is to ſeek earneſtly, affectionately. *With my ſoul have I deſired thee in the night, yea with my ſpirit within me will I ſeek thee early:* The Hebrew word ſignifies both an earneſt, and an early ſeeking; in the morning, the ſpirits are up, and men are earneſt, lively, and affectionate.

Ah! ſuch a ſeeking, ſhall certainly bee crowned with finding! *My voyce ſhalt thou hear in the morning, O Lord, in the morning will I direct* (Heb. martial) *my prayer unto thee, and will look up,* (Hebrew, look out like a watchman) *Let all thoſe that put their truſt in thee, rejoyce, let them ever ſhout for joy; becauſe thou defendeſt them* (Hebrew, thou covereſt over, or protecteſt them) *Let them alſo that love thy Name, be joyful in thee, for thou, Lord, wilt bleſſe the righteous, with favour wilt thou compaſs him* (Hebrew crown him) *as with a ſhield.* None have ever thus ſought the Lord, but they have, or certainly ſhall find

Iſa. 26. 9 H

Pſal. 5. 3. 11, 12

אערך ויעפה

find him. *Seek and yee shall finde*, Matth. 7. 7. *your hearts shall live that seek God*, Psal. 69. 32. *The effectual fervent prayer of a righteous man availeth much*, James 5. 16. or as the Greek hath it, *The working prayer of a righteous man availeth much*; that prayer that sets the whole man a work, will work wonders in heaven, in the heart, and in the earth. Earnest prayer like *Sauls* sword, and *Jonathans* bow, never return empty.

ἐνεργουμένη. It signifies such a working as notes the liveliest activity that can be.

One speaking of *Luther*, who was a man very earnest in prayer, said (*hic homo potuit apud Deum quod voluit*) this man could have what he would of God, &c.

Again, to seek early, is to seek chiefly, primarily, after this or that thing; what wee first seek, wee seek as chief. Now to seek the Lord early, is to seek him primarily, chiefly; in the 63 *Psalm*, and the 1 verse, *Thou art my God, early will I seek thee*; that is, I will seek thee as my choicest and my

Omne bonum in summo bono.

my chiefest good. God is *Alpha* the fountain from whence all grace springs, and *Omega*, the Sea to which all glory runnes, and therefore early and primarily to bee sought. God is a perfect good, a solid good (*id bonum perfectum dicitur, cui nil accedere, solidum cui nil decedere potest. Lactantius*) that is a perfect good, to which nothing can bee added, that a solid, from which nothing can bee spared, such a good God is, and therefore early and chiefly to bee sought. God is a pure and simple good, hee is a light in whom there is no darknesse, a good, in whom there is no evil. The goodnesse of the Creature is mixt, yea, that little goodnesse that is in the Creature is mixt with much evill, but God is an immixt good, he is good, hee is a pure good, he is all over good, he is nothing but good. God is an Al-sufficient good, *walk before mee, and bee upright, I am God Al-sufficient*, in the 17. of *Genesis* and the 1 *vers. Habet omnia, qui habet*

1 John i. 5

Quicquid est in Deo, est ipse deus

habet habentem omnia, Aug. He hath all, that hath the haver of all. God hath in himself all power to defend you, all wisdome to direct you, all mercy to pardon you, all grace to inrich you, all righteousnesse to cloath you, all goodnesse to supply you, and all happinesse to crown you. God is a satisfying good, a good that fills the heart, and quiets the soul, in the 33. of *Genesis*, and the 11 *vers.* *I have enough*, saith good *Jacob*, *I have all*, saith *Jacob*, for so the Hebrew hath it (*Cholli*) I have all, I have all comforts, all delights, all contents, &c. In having nothing I have all things, because I have Christ, having therefore all things in him. I seek no other reward, for *he is the universal reward*, saith one. As the worth and value of many peeces of silver is to bee found in one peece of gold. So all the petty excellencies that are scattered abroad in the creatures are to bee found in God, yea all the whole Cant. 2. 3

whole volume of perfections which is spread through Heaven and Earth, is epitomized in him. No good, below him that is the greatest good, can satisfye the soul; a good wife, a good child, a good name, a good estate, a good friend, cannot satisfye the soul; these may please, but they cannot satisfye. All abundance, if it bee not my God, is to mee nothing but poverty and want, said one.

Omnis copia quæ non est Deus meus, mihi egestas est. Aug. Soliloq c. 13.

Ah that young men and women would but in the morning of their youth, seek, yea, seek early, seek earnestly, seek affectionately, seek diligently, seek primarily, and seek unweariedly this God; who is the greatest good; the best good, the most desirable good: who is a suitable good, a pure good: a satisfying good, a total good, and an eternal good.

Why young persons should bee really good betimes.

Reas. 9

Because the time of youth is the choicest and fittest time for service.

Now

Now your parts are lively, ſenſes freſh, memory ſtrong, and nature vigorous, the daies of your youth, are the ſpring and morning of your time, they are the firſt born of your ſtrength, therefore God requires your non-age as wel as your dotage; the wine of your times as well as the lees, as you may ſee typified to you in the firſt fruits, which were dedicated to the Lord; and the firſt-born. The time of youth is the time of ſalvation, it is the acceptable time, it is thy ſummer, thy harveſt time. O young man, therefore do not ſleep, but up, and bee doing, awaken thy heart, rouſe up thy ſoul, and improve all thou haſt, put out thy reaſon, thy ſtrength, thy all, to the treaſuring up of heavenly graces, precious promiſes, divine experiences, and ſpiritual comforts, againſt the winter of old age, and then old age will not bee to thee an evil age, but as it was to *Abraham*, *a good old age*; do not put off God with fair

The dayes of youth are called, *ætas bona*, in *Cicero*, and *ætas optima*, in *Seneca*.

Exod. 13. 2
Exod. 22. 29

Gen. 25. 8

fair promiſes, and large pretences till your laſt ſands are running, and the dayes of dotage hath overtaken you. That's a ſad word of the Prophet, *curſed bee the deceiver which hath in his flock a male, and yet offereth to the Lord a corrupt thing.*

Mal. 1. 14.

Ah young men and women, who are like the Almond tree, you have many males in the Flock, your ſtrength is a male in your Flock, your time is a male in the Flock, your reaſon is a male in the Flock, your parts are a male in the Flock, and your gifts are a male in the Flock; now if hee be curſt that hath but one male in his Flock, and ſhall offer to God a corrupt thing, a thing of no worth, of no value, how will you bee curſt, and curſt, curſt at home, and curſt abroad, curſt temporally, curſt ſpiritually, and curſt eternally, who have many males in your Flock, and yet deal ſo unworthily, ſo fraudulently and falſe heartedly with God, as to put him off with the dreggs of your

Ier. 1. 11 The Almond tree bloſſomes in January (while it is yet winter) and the fruit is ripe in march.

your time, and strength, while you spend the prime-rose of your youth, in the service of the world, the Flesh, and the Devil. Mat. 21. 20

The Fig-tree in the Gospel, that did not bring forth fruit timely and seasonably, was curst to admiration; the time of youth is the time and season for bringing forth the fruits of Righteousness and holiness, and if these fruits bee not brought forth in their season, you may justly feat, that the curses of Heaven will secretly and insensibly soak and sink into your souls, and then wo, wo to you that ever you were born, the best way to prevent this hell of hells, is to give God the cream and Flower of your youth, your strength, your time, your Talents, vessels that are betimes seasoned with the savour of life, never loose it. *Prov.* 22. 6

Why young persons should be really good. (in good e rnest) betimes.

Reas. 10.

Because death may suddenly and un-

unexpectedly seize upon you, you have no lease of your lives.

Pares nascuntur, pares moriuntur, in the womb and in the tomb they are all alike. Job 21.23, 24. Tis an allegorical description of the highest prosperity

Youth is as fickle as old age, the young man may finde graves enough of his length in burial places; as green wood, and old logs meet in one fire, so young Sinners and old sinners meet (in one hell) and burn together; when the young man is in his spring and prime, then hee is cut off and dies, one dyeth in his full strength (or in the strength of his perfection, as the Hebrew hath it) being wholly at ease and quiet. His breasts are full of milk, and his bones are moistened with marrow. *Davids* children dies when young, so did *Jobs*, and *Jeroboams*, &c. Every dates experience tell us, that the young mans life is as much a vapor, as the old mans is.

I have read of an *Italian* Poet, who brings in a proper young man rich and potent, discoursing with Death, in the habit of a mower with his Sythe in his hand,

hand, cutting down the life of man (*For all fleſh is graſs, Iſa. 40. 6.*) and wilt thou not ſpare any mans perſon ſaith the young man? I ſpare none ſaith Death, mans life is but a day, a ſhort day, a winters day, oft-times the Sun goes down upon a man before it be well up; your day is ſhort, your work is great, your journey long, and therefore you ſhould riſe early and ſet forward towards heaven betimes, as that man doth that hath a long journey to go in a winters day.

Death's motto is *Nulli cedo*, I yeild to none.

The life of man is abſolutely ſhort. *Behold thou haſt made my days as a hands breadth.* Pſal. 39. 5 The life of man is comparatively ſhort, and that if you compare mans life now to what hee might have reacht; had hee continued in innocency. Sinne brought in death, death is a fall, that came in by a fall; or if you compare mans life now, to what they did reach to before the Flood, then ſeveral lived, ſix, ſeven, eight, nine hun-

Gen. 9

Psal 39.5

dred years, or if you compare mans days with the daies of God, *Mine age is as nothing before thee*; or if you compare the daies of man to the daies of Eternity.

The Heathen could say, that the whole life of man should bee nothing else but (*Meditatio mortis*) a meditation of death.

Ah! Young men, Young men, can you seriously consider of the brevity of mans life, and trifle away your time, the offers of grace, your pretious souls, and eternity? &c. surely you cannot, surely you dare not; if you do but in good earnest ponder upon the shortness of mans life. It is recorded of *Philip* King of *Macedon*, that he gave a pension to one to come to him every day at dinner, and to cry to him (*memento te esse mortalem*) remember thou art but mortal.

Ah! Young men and old, had need bee often put in mind of their mortality, they are too apt to forget that day, yea, to put farre from them the thoughts of that day. I have read of three that could not endure to hear that bit-

ter

ter word death, mentioned in their ears, and surely this age is full of such monsters.

And as the life of man is very short, so it is very uncertain, now well, now sick, alive this hour, and dead the next. Death doth not alwaies give warning before hand, sometimes hee gives the mortall blow suddenly, hee comes behind with his dart, and strikes a man at the heart, before hee saith, *have I found thee O my enemy? Eutichus* fell down dead suddenly, *Act.* 20. 19. Death suddenly arrested *Davids* Sons, and *Jobs* Sonnes, *Augustus* dyed in a complement, *Galba* with a sentence, *Vespasian* with a jest, *Zeuxes* dyed laughing at the picture of an old woman, which hee drew with his own hand, *Sophocles* was choaked with the stone in a Grape, *Diodorus* the Logician dyed for shame, that hee could not answer a joculary question propounded at the Table by *Stilpo*, *Joannes Measius*, preaching upon the raising of the woman

Petrach telleth of one who being invited to dinner, the next day, answered, *Ego à multis annis crastinum non habui.* I have not had a morrow for this many years.

of *Naims* ſonne from the dead, within three hours after died himſelf.

Ah! Young men and women, have you not cauſe, great cauſe to bee good betimes? for death is ſudden in his approaches, nothing more ſure than death, and nothing more uncertain than life; therefore know the Lord betimes, turn from your ſinnes betimes, lay hold on the Lord, and make peace with him betimes, that you may never ſay as *Ceſar Borgias* ſaid, when hee was ſick to death, when I lived (ſaid hee) I provided for every thing but death, now I muſt dye, and am unprovided to Dye, &c.

Reaſ. 11.

Why young perſons ſhould bee really good betimes.

Becauſe tis ten to one, nay, a hundred to ten, if ever they are converted, if they are not converted when they are young.

God

God usually begins with such betimes, that hee hath had thoughts of love and mercy towards them from everlasting, the instances cited to prove the Doctrin, confirms this argument, and if you look abroad, in the world, you shall hardly finde one Saint among a thousand, but dates his conversion from the time of his Youth. 'Twas the young ones that got through the wilderness into *Canaan*. If the Tree do not bud, and blossome, and bring forth fruit in the Spring, it is commonly dead all the year after; if in the Spring, and morning of your daies, you do not bring forth fruit to God, it is a hundred to one, that ever you bring forth fruit to him, when the evil daies of old age shall overtake you, wherein you shall say, you have no pleasure. For as the Sonne of *Syrach* observes, if thou hast gathered nothing in thy youth, what canst thou find in thy age? tis rare, very rare, that God sows and reaps

Hos. 11. 1. When Israel was a child, then I loved him, &c.

Numb. 26. 64 An Hebrew Doctor observes, that of those six hundred thousand that went out of Egypt, there were but two persons that entered Canaan.

Eccl. 25. 5

in old age, usually God sows the seed of grace in youth, that yeilds the harvest of joy in age.

Though true repentance bee never too late, yet late Repentance is seldome true. Millions are now in Hell, who have pleased themselves with the thoughts of after Repentance. The Lord hath made a promise to late repentance but where hath hee made a promise of late repentance: yea, what can bee more just and equal, that such should seek, and not finde, who might have found, but would not seek; and that he should shut his eares against their late prayers, who have stopt their ears against his early calls? The Ancient warriours would not accept an old man into their Army, as being unfit for service, and dost thou think that God will accept of thy dry bones, when Satan hath suckt out all the Marrow? What Lord, what Master will take such into their service, who have all their daies served their

Prov. 1. 24-32.

enemies

enemies, and will God? will God? The *Circaſſians* (a kinde of Mongrel Chriſtians) are ſaid to divide their life betwixt ſin and devotion, dedicating their youth to rapine, and their old age to repentance; if this bee thy caſe, I would not bee in thy caſe for ten thouſand worlds. Brerew. Enqui.

I have read of a certain great man; that was admoniſhed in his ſickneſs to repent, who anſwered, that hee would not repent yet, for if hee ſhould recover, his companions would laugh at him; but growing ſicker, and ſicker, his friends preſſed him again to repent, but then hee told them that it was too late; (*Quia jam judicatus ſum, & condemnatus*) for now ſaid he, I am judged and condemned. *Beda* hath this ſtory

Reaſ. 12

Becauſe elſe they will never attain to the honour of being old diſciples. Why young men ſhould be really good betimes.

CHAP. II

It is a very great honour to be an old Disciple.

NOw this honour none reach to, but such as are converted betimes, but such as turn to the Lord in the spring and morning of their youth: It is no honour for an old man to bee in coats, nor for an old man to bee a babe in grace. An A. B. C. old man is a sad and shameful sight: O but it is a mighty honour to bee a man when hee is old, that he can date his conversion from the morning of his youth. Now that it is an honour to be an old disciple, I shall prove by an induction of particulars. As

What more ridiculous than (*puer centum annorum*) a child of an hundred years old.

Particular. 1.

All men will honour an old disciple, Prov. 16. 31. *The hoary head is a crown of glory, if it be found in the way of righteousnesse.* God requires that the aged should bee honoured,

A Crown is a very glorious thing, but there are but few of them.

Lev.

Lev.19.32. Thou ſhalt riſe up before the hoary head, and honour the face of the old man (the old man here, is by ſome expounded the wiſe man) *and fear thy God, I am the Lord.* Hoarineſs is only honourable, when found in a way of righteouſneſſe; a white head accompanied with a holy heart, makes a man truly honourable. There are two glorious ſights in the world, the one is, a young man walking in his uprightneſſe; and the other is an old man walking in waies of righteouſneſs; 'twas *Abrahams* honour, that he went to his grave in a good old age, or rather as the Hebrew hath it, with a good gray head; many there bee that goes to their graves, with a gray head; but this was *Abrahams* crown, that hee went to his grave with a good gray head; had *Abrahams* head been never ſo gray, if it had not been good, it would have been no honour to him; a hoary head, when coupled with an unſanctified heart is rather a curſe than a bleſſing,

Gen.25.8

Isa. 65. 20

sing, when the head is as white as Snow, and the soul as black as hell, God usually gives up such to the greatest scorn and contempt. Princes are hanged up by their hands,

Lam. 5. 12

the faces of Elders were not honored, and this God had threatned long before. *The Lord shall bring*

Deut. 28. 49, 50.

against thee a Nation from far, a Nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young.

I have read of *Cleanthes*, who was wont sometimes to chide himself; *Ariston* wondering there-at, asked him, whom chidest thou? *Cleanthes* laughed, and answered, I chide an old fellow (*qui canos quidem habet, sed mentem non habet*) who hath gray hairs indeed, but wants understanding, and prudence worthy of them. The Application I will leave to the gray heads, and gray beards of our time, who have little else to commend them to the world, but their hoary heads, and Snowy-beards.

Parti-

Particular 2

God usually reveals himself most to old Disciples, to old Saints, Job 12. 12. *With the Ancient is wisdome, and in length of dayes understanding.* God usually manifests most of himself to aged Saints, they usually pray most, and pay most, they labour most, and long most after the choicest manifestations of himself, and of his grace, and therefore he opens his bosome most to them, and makes them of his Cabinet-Councel, *Gen.* 18, 17, 19. *And the Lord said, shall I hide from* Abraham, *that thing which I do, for I know him, that hee will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgement, that the Lord may bring upon* Abraham *that which hee hath spoken of him. Abraham* was an old friend, and therefore God makes him both of his Court, and Councel; wee usually open our hearts most freely, fully, and familiarly to

בישישים In the ancient is wisdome. *Valentinianus* the Emperors motto was *amicus veterimus optimus* an old friend is best.

to old friends. So doth God to his ancient friends. Ah what a bleſſed ſight and enjoyment of Chriſt had old *Simeon*, that made his very heart to dance in him! *Now Lord, letteſt thou thy ſervant to depart in peace, according to thy word, for mine eyes have ſeen thy ſalvation, &c* I have ſeen him, who is my light, my life, my love, my joy, my crown, my heaven, my all; therefore now let *thy ſervant depart in peace*. So *Anna*, when ſhee was fourſcore and four years old, was ſo filled with the diſcoveries and injoyments of Chriſt, that ſhe could not but declare what ſhe had taſted, felt, ſeen, heard, and received from the Lord: She was ripe, and ready to diſcover, the fulneſs, ſweetneſs, goodneſs, excellency, and glory of that Chriſt, whom ſhee had long loved, feared, and ſerved. So *Paul* lived in the light, ſight, and ſweet enjoyments of Chriſt, when aged, in years, in grace. So, when had *John* that glorious viſion of Chriſt among the

Luk. 2. 25, 26, 27, 28.

Verſ. 36, 37, 38.

Phil. 4, 5, 7, 9.

Rev. 1. 7--etc.

the golden Candleſticks, and thoſe diſcoveries and manifeſtations, of the ruine of *Rome*, the fall of Antichriſt, the caſting the beaſt, and falſe Prophet into a lake of fire, the conqueſt of the kingdomes of the world, by Chriſts bow and ſword, the binding up of Satan, and the new *Jeruſalem*, comming down from God out of heaven, but when he was old, when hee was aged in years, & in grace. The Lord ſpeaks many a ſecret in the ears of aged Saints, of old Chriſtians, wch young chriſtians are not acquainted with, as that phraſe imports, 2 *Sam* 7. 27. *Thou O Lord God of hoſts, hath revealed to thy ſervant*, ſo you read it in your books, but in the Hebrew it is, Lord thou haſt revealed this to the ear of thy ſervant. Some wonder how that word to the ear comes to bee left out in your books, in which indeed the Emphaſis lies; wee will tell many things in an old friends ear, which wee will not acquaint young ones with. So doth God many times whiſper

גליתה את אזן
Galitha e-thozen,

whisper an old Disciple in the ear, and acquaints him with such things that hee hides from those that are of younger years. And by this you may see what an honour it is to be an old Disciple.

Heb. 5. 11, 12, 13, 14. Yet as Solon was not ashamed to say that in his old age he was a learner, so those that are the greatest Artists in Christianity will confesse, that they are still but learners.

Particular 3.

An old Disciple, an old Christian, he hath got the art of serving God, the art of Religion, got the art of hearing, the art of praying, the art of meditating, the art of repenting, the art of beleeving, the art of denying his natural self, his sinful self, his Religious self.

All Trades have their mystery and difficulty; so hath the trade of Christianity: young Christians usually bungle in religious works, but old Christians acquit themselves like workmen that need not bee ashamed. A young Carpenter gives more blows, and makes more chips, but an old Artist doth the most, and best work; a young Christian may make most noise in religious duties, but an old Christian

tian makes the best work. A young Musitian may play more quick and nimble, upon an instrument, than an old, but an old Musitian hath more skill and judgement than a young: the application is easy; And by this you may also see, what an honour it is to be an old Christian, &c.

Particular 4.

An old Disciple, an old Christian is rich in spiritual experiences. O the experiences that hee hath of the waies of God; of the workings of God, of the word of God, of the love of God. O the divine stories that old Christians can tell of the power of the word, of the sweetnes of the Word, of the use-fulnes of the Word! as a light to lead the soul, as a staffe to support the soul, as a spur to quicken the soul, as an anchor to stay the soul, and as a cordial to comfort and strengthen the soul! O the stories that hee can tell you concerning the love of Christ, the bloud of Christ, the offices

1 Joh. 2. 1

Psal. 119 49, 50.

Old men love to speak of ancient things.

offices of Christ, the merits of Christ, the righteousnes of Christ the graces of Christ, and the influence of Christ. O the stories that an old Disciple can tell you of the indwellings of the spirit, of the operations of the spirit, of the teachings of the spirit, of the leadings of the spirit, of the sealings of the spirit, of the witnessings of the spirit, and of the comforts and joyes of the spirit! O the stories that an old Christian can tell you of the evil of sin, the bitternes of sin, the deceitfulnesse of sin, the prevalency of sin, and the happines of conquest over sin! O the stories that hee can tell you of the snares of Satan, the devices of Satan, the temptations of Satan, the rage of Satan, the malice of Satan, the watchfulnes of Satan, and the waies of triumphing over Satan! As an old Souldier can tell you of many battles, many scarres, many wounds, many losses, and many victories, even to admiration: So an old Saint is able

to

to tell you many divine ſtories even to admiration.

Pliny writes of the Crocodile, that ſhee grows to her laſt day. So aged Saints, they grow rich in ſpiritual experiences to the laſt. An old Chriſtian being once asked, if hee grew in goodneſſe, Anſwered vea, doubtleſſe I do, for God hath ſaid, *The Righteous ſhall flouriſh like the Palm-tree* (now the Palm-tree never looſeth his leaf, or fruit, ſaith *Pliny*) *he ſhall grow like a Cedar in Lebanon. Thoſe that be planted in the houſe of the Lord ſhall flouriſh in the Courts of our God; They ſhall ſtill bring forth fruit in old age, they ſhall bee fat and flouriſhing.* A fellow to this promiſe *Iſaiah* mentions, *Hearken unto mee O houſe of Jacob, and all the remnant of the houſe of Iſrael, which are born by mee, from the belly, which are carried from the womb, and even to your old age; I am hee, and even to hoary hairs, will I carry you, I have made, and I will bear, even I will carry, and will deliver you.*

Hoſea 4. 5, 6, 7.

Pſal. 92. 12, 13, 14.

Iſa. 46. 3, 4

Dan,7.9. 13,22

There is nothing more commendable in fulneſs of age, than fulneſs of knowledge and experience; nor nothing more honourable, than to ſee ancient Chriſtians very much acquainted with the Ancient of daies.

It is a brave ſight to ſee ancient Chriſtians like the Almond-tree. Now the Almond tree doth flouriſh, and is full of bloſſomes in the Winter of old age, for as *Pliny* tells us, the Almond tree doth bloſſome in the month of *January*; experiments in religion are beyond notions, and impreſſions; a ſanctified heart is better than a ſilver tongue, no man ſo rich, ſo honourable, ſo happy, as the Old Diſciple, that is rich in ſpiritual experiences, and yet there is no Chriſtian ſo rich in his experiences, but he would be richer.

The Lawyer.

As *Julianius* ſaid, that when hee had one foot in the grave, he would have the other in the ſchool. So though an old Diſciple hath one foot in the grave, yet hee will have

have the other in Christs School, that hee may still bee treasuring up more and more divine experiments; and by this also you see, *what an honour it is to bee an old Disciple, &c.*

Particular. 5

An old Disciple is very stout, couragious, firm, and fixt in his resolution.

An old Christian is like a pillar, a rock, nothing can move him, nothing can shake him, what is suckt in in youth, will abide in old age; Old Souldiers are stout and couragious, nothing can daunt nor discourage them. When *Joshua* was an hundred and ten years old, O how couragious and resolute was hee! *And if it seem evil unto you, to serve the Lord, chuse you this day whom you will serve, whether the Gods that your fathers served, that were on the other side of the flood, or the gods of the Amorites in whose land yee dwell, but as for mee and my house, wee will serve*

Psal. 44. 9. ult.

Iosh. 24 15, 29

the Lord. And it came to paſs, after theſe things, that Joſhua *the ſon of* Nun, *the ſervant of the Lord dyed, being an hundred and ten years old.*

Conſidius a Senator of *Rome* told *Cæſar* boldly, that the Senators durſt not come to council for fear of his Souldiers; hee replyed, why then doſt thou go to the Senate? hee anſwered, becauſe my age takes away my fear.

Ah! none ſo couragious, none ſo divinely fearleſſe, non ſo careleſſe in evil daies as ancient Chriſtians. An old Chriſtian knows, that that good will do him no good, which is not made good by perſeverance; his reſolution is like that of *Gonſalvo*, who proteſted to his ſouldiers, ſhewing them *Naples*, that hee had rather dye one foot forwards, than to have his life ſecured for long by one foot of retreat. Shall ſuch a man as I am flee, ſaid undaunted *Nehemiah* hee will couragiouſly venture life and limb, rather than by one foot

Neh. 6, 11

of

of retreat, diſcredit profeſſion with the reproach of fearfulneſſe. It was a brave magnanimous ſpeech of *Luther*, when dangers from oppoſers did threaten him, and his aſſociates; come (ſaith he) let us ſing the forty ſixth *Pſalm*, and then let them do their worſt,

When *Polycarpus* was fourſcore and ſix years old, hee ſuffered Martyrdome couragiouſly, reſolutely, and undauntedly.

When one of the ancient Martyrs was very much threatned by his perſecutors, hee replyed; there is nothing of things viſible nothing of things inviſible that I fear; *I* will ſtand to my profeſſion of the name of Chriſt, and contend earneſtly for the faith once delivered to the Saints, come on it what will.

Old Diſciples, old Souldiers of Chriſt, they have the heart and courage of *Shammah*, one of *Davids* worthies who ſtood and defended the field, when all the reſt fled. The Hebrews call a young man

Ariſtotle, (though a heathen) could ſay that in ſome caſes a man had better loſe his life, than be cowardly. Ariſt. Ethic. 3. cap. 1

2 Sam. 23. 11, 12.

Mat 19. 20, 21, 22

Nagnar, which springs from a root that signifies to shake off, or to bee tossed to and fro, to note how fickle, and how constant in inconstancy young men are, they usually are persons either of no resolution for good, or of weak resolution; they are too often wonne with a Nut, and lost with an Apple: but now aged Christians in all Earthquakes, they stand fast, like *Mount-Zion*, that cannot bee removed. And by this also you may see, *what an honour it is to bee an old* Disc p'e, an old Christian.

Particular 6.

Rom 6 6 Gal. 5. 24 ch. 6. 14

An old Disciple, an old Christian, is prepared for death, he hath been long a dying to sin, to the world, to freinds, to self, to relations, to all, and no man so prepared to dye, as hee that thus daily dies.

Rom. 14. 7, 8 Phil 2 21, 22, 23

An old Disciple hath lived sincerely to Christ, he hath lived eminently to Christ, he hath lived in all conditions, and under all changes to Christ, hee hath lived exemplarily to Christ, he hath lived

ed long to Christ, and therefore the more prepared to dye, and bee with Christ. An old Disciple hath a crown in his eye, a pardon in his bosome, and a Christ in his arms, and therefore may sweetly sing it out with old *Simeon*, *Lord, now let thy servant depart in peace.* As *Hillary* said to his soul, Soul, thou hast served Christ this seventy years, and art thou afraid of death? go out soul, go out.

Many a day said old *Cowper* have I sought death with tears, not out of impatience, distrust, or perturbation, but because I am weary of sin, and fearful to fall into it. *Nazianzen* calls upon the King of terrors, devour mee, devour mee. And *Austin*, when old, could say, shall I dye ever? yes, or shall I dye at all? yes, why then Lord if ever, why not now? why not now? so when *Modestus* the Emperors Lieutenant threatned to kill *Basil*, hee answered, if that be all, I fear not; yea, your Master cannot more pleasure mee, than

Zeno a wise Heathen said, I have no fear, but of old age.

Cyprian could receive the cruellest sentence of death with a *Deo gratias.* God I thank thee

in ſending mee unto my heavenly father, to whom I now live, and to whom I deſire to haſten.

I cannot ſay as hee (ſaid old Mr. *Stephen Martial* a little before his death) I have not ſo lived, that I ſhould now bee afraid to dye, but this I can ſay, I have ſo learned Chriſt, that I am not afraid to dye. Old Chriſtians have made no more to dye, than to dine. It
Iſa. 57. 1, 2 is nothing to dye when the Comforter ſtands by. Old Diſciples know, that to Dye is but to lye down in their beds, they know that their Dying day is better
Eccl. 7. 1 than their birth day, and this made *Solomon* to prefer his Coffin before his Crown, the day of his diſſolution, before the day of his coronation.

The Ancients were wont to call the daies of their death, *Natalia*, not dying days, but birth daies.

The Jews to this day ſtick not to call their *Golgotha's Batte Caiim*, the houſes or places of the Living, old Chriſtians know that

that death is but an entrance into life, tis but a paſſeover, a jubile, tis but the Lords Gentleman-uſher to conduct them to heaven, and this prepares them to dye, and makes death more deſirable than life, and by this you may ſee, *that it is an honour to be an old Diſciple.*

Particular 7.

An old Diſciple, an old Chriſtian, ſhall have a great reward in heaven.

1 Cor. 15. ult.
2 Cor. 9. 6
Mat 5. 10, 11, 12
God will reward his Servants *Secundum laborem*, according to their labour, though not *ſecundum proventum*, according to the ſucceſſe of their labor

Old Chriſtians have done much, and ſuffered much for Chriſt, and the more any man doth, or ſuffers for Chriſt here, the more glory he ſhall have hereafter. Twas the ſaying of an old Diſciple upon his dying bed, hee is come, hee is come (meaning the Lord) with a great reward for a little work. *Agrippa* having ſuffered impriſonment for wiſhing *Cajus* Emperor, the firſt thing *Cajus* did when hee came to the Empire, was to prefer *Agrippa* to a Kingdome; he

hee gave him also a chain of Gold, as heavy as the chain of Iron that was upon him in prison; And will not Christ richly reward all his suffering Saints? Surely hee will: Christ will at last pay a Christian for every prayer hee hath made, for every Sermon hee hath heard, for every tear hee hath shed, for every morsel hee hath given, for every burden hee hath born, for every battle hee hath fought, for every enemy hee hath slain, and for every temptation that he hath overcome.

Cyrus in a great expedition against his enemies, the better to incourage his souldiers to fight, in an oration that hee made at the head of his Army, promised upon the victory, to make every foot souldier an horseman, and every horseman a Commander, and that no Officer that did valiantly, should bee unrewarded, but what are *Cyrus* his rewards, to the rewards that Christ our General, promises to his, Rev. 3. 21. *To him that o-*

Mat. 19. 28
Luk 22. 30
Mat. 5. 12

vercommeth

vercommeth, will I grant to ſit with mee in my throne, even as I alſo overcame, and am ſet down with my father in his Throne. As there is no Lord to Chriſt, ſo there is no rewards to Chriſts, his rewards are the greateſt rewards, hee gives Kingdomes, Crowns, Thrones, hee gives grace, and glory, *Pſal.* 48. 11.

As the King in *Plutarch* ſaid of a great, it is no Kingly gift, and of a Talent, it is no baſe bribe.

It is ſaid of *Araunah* that noble *Jebuſite*, renowned for his bounty, that he had but a ſubjects purſe, but a Kings heart, but Jeſus Chriſt hath a Kings purſe, as well as a Kings heart, and accordingly hee gives.

And as Chriſts rewards are the greateſt rewards, ſo his rewards are the ſureſt rewards; hee is faithful that hath promiſed, 1 *Theſ.* 5. 24.

Antiochus promiſed often, but ſeldome gave (upon which he was called in way of deriſion a great promiſer) but Jeſus Chriſt never made any promiſe, but hee hath or will perform it, 2 *Cor.* 1. 20. nay hee is often better than his word, 1 *Cor.*

1 *Cor*, 2. 9. hee gives many times more than wee ask. The ſick man of the Palſy asked but health, and Chriſt gave him health, and a pardon to boot. *Solomon* deſired but wiſdome, and the Lord gave him wiſdome, and honour, and riches, and the favour of creatures, as paper and pack-thred into the bargain. *Jacob* asked him but cloaths to wear, and bread to eat, and the Lord gave him theſe things, and riches, and other mercies into the bargain.

Mat 9. 2

2 Chron. 1 10, 11, 12, 13, 14, 15

Gen. 28. 20 Compared with Gen. 32, 10

Chriſt doth not meaſure his gifts by our Petitions, but by his own riches, and mercies. Gracious ſouls many times receive many gifts, and favours from God, that they never dreamt off, nor durſt preſume to beg, which others extreamly ſtrive after, and go without.

Archelaus being much importuned by a covetous Courtier for a cup of gold wherein hee drank, gave it unto *Euripides* that ſtood by, ſaying, thou art worthy to ask,

ask, and bee denyed, but *Euripides* is worthy of gifts, although he ask not.

The Prodigal craves no more but the place of a hyred ſervant, but hee is entertained as a Sonne, hee is clad with the beſt robe, and fed with the fatted calf, hee hath a ring for his hand, and ſhooes for his feet, rich ſupplies more than hee deſired. *Jacobs* ſons in a time of famine deſired only Corn, and they return with corn and money in their ſacks, and with good news too, *Joſeph* is alive, and governour of all *Egypt*. Luk. 15. 19. 25. Gen. 42.

And as his rewards are greater and ſurer than others rewards, ſo they are more durable and laſting than others rewards: the Kingdom that he gives is a Kingdome that ſhakes not, the treaſures that he gives are treaſures that corrupt not and the glory that he gives is glory that fadeth not away; but the rewards that men give, are like themſelves, fickle and unconſtant, they are withering and fading. Heb. 12. 28. Mat. 6. 19, 20. 1 Pet. 1. 4.

Xerxes

Xerxes crowned his steers-man in the morning, and beheaded him in the evening of the same day.

And *Andronicus* the Greek Emperor, crowned his Admiral in the morning, and then took off his head in the afternoon.

Rofensis had a Cardinals Hat sent him, but his head was cut off before it came to him. Most may say of their Crowns, as that King said of his, O Crown, more Noble than happy. It was a just complaint which long ago was made against the Heathen gods (*O faciles dare summa deos, eademque tueri difficiles!*) they could give their favourites great gifts, but they could not maintain them in the possession of them, the world may give you great things, but the World cannot maintain you in the possession of them; but the great things, the great rewards that Christ gives his, hee will for ever maintain them in the possession of them, otherwise Hea-

Heaven would not bee Heaven, Glory would not bee glory: now by all these things you see, that it is a very great honour to bee an old Disciple, an old Christian; and this honour you will never attain to, except you beginne to bee really good betimes, except in the morning of your youth, you return to the Lord, and get an interest in him.

I shall now come to make some Use and Application of this weighty truth to our selves.

You see beloved, that it is the great Duty and Concernment of Young men, *To bee really good betimes:* if this be so. Then

Use 1

First; This Truth looks sowerly and sadly upon such young men, that are only seemingly good, that makes some shews of goodnesse, but are not right towards

wards God at the root.

As *Joash* when hee was young hee ſeemed to have good things in him towards the Lord, whilſt good *Jehoiada* lived, but when *Jehoiada* was dead, *Joash* his goodneſſe was buried with him.

2 Chr. 24. 1, 2, 3, 4, 5, 6, 13, 14, 15, 16

Ah! how many in theſe daies that have been ſeemingly good, have turned to bee naught, very naught, Yea, ſtark naught?

Neroes firſt five years are famous, but afterwards who more cruel.

It is ſaid of *Tiberius*, that whilſt *Auguſtus* ruled, hee was no waies tainted in his reputation; and that whilſt *Druſus* and *Germanicus* were alive, hee feigned thoſe vertues which hee had not, to maintain a good opinion of himſelf, in the hearts of the people, but after hee had got himſelf out of the reach of contradiction and controulment, there was no fact in which hee was not faulty, no crime to which hee was not acceſſary.

There are ſome that write that after Demas had forſaken Paul, he became a Prieſt in an idol Temple.

Oh! That this were not applicable to many young perſons

ſons in theſe daies, who have made great ſhews, and taken upon them a great name, who have begun to outſhine the ſtars, but are now gone out like ſo many ſnuffs, to the diſhonour of God, the reproach of the Goſpel, the grief of others, and the hazard of their own ſouls

It was a cuſtome of old, when any was baptized, the Miniſter delivered a white garment to be put on, ſaying, take thou this white veſtment, and ſee thou bring it forth without ſpot at the judgement ſeat of Jeſus Chriſt; whereupon one *Maritta* baptizing one *Elpidophorus*, who when hee was grown up, proved a prophane wretch, he brings forth the white garment, and holding it up, ſhakes it againſt him, ſaying, this linnen garment *Elpidophorus* ſhall accuſe thee at the comming of Chriſt, which I have kept by me as a witneſs of thy Apoſtacy.

Crabs that go backward are reckoned amongſt the unclean creatures Levit. 11. 10.

Ah! young men and women, your former profeſſions will bee a ſad witneſſe againſt you in the

great day of our Lord Jesus, except you repent and return in good earnest to the Lord.

Prov. 14. 14

Oh it had been better that you had never made profession, that you had never set your faces towards heaven, that you had never pretended to God and Christ, that you had never known the way of righteousnesse, than after you have known it, to turn from the holy Commandement!

2 Pet. 2. 21

Cyprian in his Sermon *de lapsis*, reporteth of divers, who forsaking the Faith, were given over to evil spirits, and dyed fearfully.

Oh the delusions, and the Christ-dethroning, conscience-wasting, and soul-undoing opinions, and principles that many young ones, (who once were hopeful ones) are given up to! That dreadful scripture seems to bee made good in power upon them: *All you that forsake the Lord shall come to bee ashamed; and they that depart from him, shall bee written upon the dust*; to begin well, and not to proceed, is

Jer. 17. 13

but

but to aspire to a higher pitch, that the fall may bee the more desperate. Backsliding is a wounding sin. You read of no arms for the back, though you do for the breast: Hee that is but seemingly good, will prove at last exceeding bad, 2 *Tim.* 3. 13. *They wax worse and worse, deceiving and being deceived.* The Wolf, though hee often dissembles, and closely hides his nature, yet he will one time or other shew himself to be a wolf.

Hos. 14. 4

Eph. 6. 11. 18

In the days of *Hadrian* the Emperor, there was one *Bencozby*, who gathering a multitude of Jews together, called himself *Ben-cocuba*, the son of a star, applying that prophesy to himself *Num.* 23. 17. but his mask was taken off, his Hypocrisy discovered, and hee found to be *Barchosaba*, the son of a lye; this age hath afforded many such monsters, but their folly is discovered, and their practises abhorred. This was the young mans commendation in the Text, *That there was found in him some real*

Commers make a greater blaze than fixed stars

good towards the Lord.

Vse 2.

2 This truth looks sowerly and sadly upon such young men, who are so far from having good things in them towards the Lord, that they give themselves up to those youthful lusts and vanities that are dishonouring, provoking, and displeasing to the Lord, who roar and revel, and gad and game and dice, and drink, and drab, and what not: these make work with a witnesse for repentance, or hell, or the physitian of souls.

I shall but touch upon the evils of youth, and then come to that which is mostly intended.

CHAP. III.

The first evil that most properly attends youth is Pride.

1 Tim. 3.6 Pride of heart, pride of apparrel, pride of parts; young men are apt to

to bee proud of health, ſtrength, friends, relations, wit, wealth, wiſdome: two things are very rare, the one is to ſee a young man humble, and watchful, and the other is to ſee an old man contented and chearful.

Bernard ſaith, that pride is the rich mans couzen, and experience every day ſpeaks out pride to bee the young mans couzen. God (ſaith one) had three ſons, *Lucifer*, *Adam*, and *Chriſt*, the firſt aſpired to bee like God in power, and was therefore thrown down from Heaven; The ſecond to be like him in knowledge, and was therefore deſervedly driven out of *Eden*, when young; the third did altogether imitate and follow him in his goodneſſe, mercy, and humility, and by ſo doing obtained an everlaſting inheritance.

Pride cannot climb ſo high, but juſtice will ſit above.

Remember this young men, and as you would get a Paradiſe, and keep a Paradiſe, get humble, and keep humble. Pride is an evil that puts men upon all manner of e-

vil. *Accius* the Poet, though hee were a dwarf, yet would be pictured tall of ſtature.

Pſaphon a proud Lybian, would needs bee a God, and having caught ſome birds, hee taught them to ſpeak and prattle. The great god *Pſaphon*.

Menecrates a proud Phyſitian, wrote thus to King *Philip*, *Menecrates* a god, to *Philip* a King.

Proud *Simon* in *Lucian*, having got a little wealth, changed his name (from *Simon* to *Simonides*) for that there were ſo many beggers of his kin, and ſet the houſe on fire wherein he was born, becauſe no body ſhould point at it.

What ſad evils *Pharaohs* pride, and *Hamans* pride, and *Herods* pride, and *Belſhazzars* pride, put them upon, I ſhall not now mention.

Acco an old woman ſeeing her deformity in a glaſs, went mad, &c.

Ah young men, young men! had others a window to look into your breaſts, or did your hearts ſtand where your faces do, you would even bee afraid of your-

ſelves

ſelves, you would loathe and abhor your ſelves.

Ah! young men, young men, as you would have God to keep houſe with you, as you would have his mind and ſecrets made known to you, as you would have Chriſt to delight in you, and the ſpirit to dwell in you, as you would be honoured among Saints, and attended, and guarded by Angels, get humble, and keep humble.

Tertullians counſel to the young gallants of thoſe times, was excellent, cloath your ſelves (ſaid he) with the ſilk of piety, with the ſattin of ſanctity, and with the purple of modeſty: So ſhall you have God himſelf to be your Sutor.

Tert. de Cult. fœm. Cap. 13

2. Evil.

The ſecond evil that youth is ſubject to, is ſenſual pleaſures and delights. Rejoyce, *O young man in thy youth, and let thy heart chear thee in the daies of thy youth, and walk in the wayes of thy heart and in the ſight of thine eyes.* The wiſe man by an Ironical conceſſion bids him

Eccl 11.9
2 Sam 13. 23-29
ἡδονὴ δέλεαρ κακῶν.
Pleaſure is the bait of ſin, ſaith *Plato.*

him rejoice, &c. sin, &c. thou art wilful, and resolved upon taking thy pleasure, go on, take thy course, this hee speaks by way of mockage, and bitter scoffe, &c. but know thou that for all these things God will bring thee into judgement. So *Sampson* made a feast; for so used the young men to do, the hearts of young men usally are much given up to pleasure. I have read of a young man who was very much given up to pleasures, hee standing by *St. Ambrose*, and seeing his excellent death, turned to other young men by him, and said.

Judg. 14. 10.

Oh! that I might live with you, and dye with him. Sensuall pleasures are like to those Locusts, *Rev.* 9. 7. the crowns upon whose heads, are said to be only as it were such, or such in appearance, & like gold, but vers. 10. it is said, there were (not as it were, but) stings in their tails.

They were much out that held pleasure to be magnum bonum.

Sensual Pleasures, are but seeming, and appearing pleasures, but the pains that attend them are true

true and real; hee that delights in ſenſual pleaſures, ſhall find his greateſt pleaſures, become his bittereſt pains.

The Heathens look't upon the back parts of pleaſures, and ſaw it going away from them, and leaving a ſting behind.

Pleaſures paſs away as ſoon as they have wearied out the body, and leave it as a bunch of grapes, whoſe juice hath been preſſed out; which made one to ſay(*Nulla major voluptas quam voluntatis faſtidium*) I ſee no greater pleaſure in this world, than the contempt of pleaſure.

Julian though an Apoſtate, yet profeſſed, that the pleaſures of the body were farre below a great ſpirit. And *Tully* ſaith, hee is not worthy of the name of man (*qui unum diem velit eſſe in voluptate*) that would entirely ſpend one whole day in pleaſures, it is better not to deſire pleaſures, than to enjoy them. I ſaid of laughter it is mad, and of mirth what doſt Eccl. 2.2

doſt thou? The interrogation bids a challenge to all the maſters of mirth, to produce any one ſatisfactory fruit which it affordeth, if they could.

Xerxes being weary of all pleaſures, promiſed rewards to the inventers of new pleaſures, which being invented, he nevertheleſs remained unſatisfied. As a Bee flyeth from flower to flower, and is not ſatisfied, and as a ſick man removes from one bed to another, from one ſeat to another, from one chamber to another, for eaſe, and finds none. So men given up to ſenſual pleaſures, go from one pleaſure to another, but can find no content, no ſatisfaction in their pleaſures. *The eye is not ſatisfied with ſeeing, nor the ear filled with hearing.* Eccl. 1. 8. There is a curſe of unſatisfiableneſſe lies upon the creature, honours cannot ſatisfye the ambitious man, nor riches the covetous man, nor pleaſures the voluptuous man, man cannot take off the wearineſſe of one pleaſure by

by another, for after a few evaporated minutes are spent in pleasures, the body presently fails the mind; and the mind the desire, and the desire the satisfaction, and all the man.

Pleasures are *Junos* in the pursuit, and but clouds in the enjoyment; Pleasure is a beautiful harlot, sitting in her chariot, whose four wheeles are Pride, Gluttony, Lust, and Idleness; the two horses are prosperity and abundance, the two drivers are Idleness and Security, her attendants and followers are guilt, grief, late repentance (if any) and oft death and ruine; many great men, and many strong men, and many rich men, and many hopeful men, and many young men, have come to their ends by her; but never any enjoyed full satisfaction and content in her.

Ah! Young men, Young men, avoid this harlot, and come not neer the door of her house. And as for lawful pleasures, let me onely say this, tis your wisdome onely

Becanus saith, that the fruit of the tree of knowledge is sweet, but in the end it breeds *choler*, so do worldly pleasures.

onely to touch them, to taſte them & to uſe them, as *Mithridates* uſed poyſon, to fortifye your ſelves againſt caſual extremities and maladies: when Mr. *Roger Aſcham*, asked the Lady *Jane Grey*, how ſhee could looſe ſuch paſtime, her Father with the Dutcheſs being a hunting in the Park; ſmilingly anſwered, all the ſport in the Park is but a ſhaddow of that pleaſure I find in this book, having a good book in her hand.

Auguſtin before his converſion, could not tell how to live without thoſe pleaſures which he delighted much in, but when his nature was changed, and his heart graciouſly turned to the Lord, O how ſweet (ſaith he) is it to be without thoſe former ſweet delights.

Ah! Young men, when once you come to experience the goodneſſe and ſweetneſſe that is in the Lord, and in his word, and ways, you will then ſit down and grieve that you have ſpent more wine in the cup, than oil in the lamp.

There

There are no pleaſures ſo delighting, ſo ſatisfying, ſo raviſhing, ſo ingaging, and ſo abiding, as thoſe that ſprings from union, and communion with God, as thoſe that flows from a ſenſe of intereſt in God, and from an humble, and a holy walking with God.

3 Evil

The Third ſinne of youth is raſhneſſe.

They many times know little, and fear leſſe, and ſo are apt raſhly to run on, and run out often to their hurt, but more often to their hazzard. *Exhort young men to be ſober minded or diſcreet.* They are apt to bee raſh, to bee hot-ſpurs. As you may ſee in *Rehoboams* young Counſellers, who counſelled him to tell the people (that groaned under their burdens) that his little finger ſhould bee thicker than his fathers loins, and that he would add to their yoak, and that where-

Ariſt. Polit. Tit. 2. 6

1 Kirg 12 8,9,10,11

whereas his father had chastized them with whips, hee would chastize them with Scorpions (this rash counsel proved *Rehoboams* ruine; yea *David* himself, though a good man, yet being in his warm bloud, and young, how sadly was hee overtaken with rashnesse. *As the Lord God of Israel liveth* (saith hee) *except thou hadst hastened, and come to meet mee, surely there had not been left unto* Nabal, *by to morrow light, any that pisseth against the wall.* And this he bindes with an oath; because the Master was foolishly wilful, the innocent servants must all be woful; And because *Nabal* had been niggardly of his bread, *David* would be Prodigall of his bloud.

1 Sam. 25 34,35

Dii proximus ille est quem ratio, non ira movet. Sen. Hee is next to God, whom reason not anger moveth.

Ah! How unlike a Christian, yea, how below a man doth *David* carry it; when his bloud is up, and hee a captive to rashnesse, and passion. Rashnesse will admit of naught for reason, but what unreasonable self shall dictate for reason; as sloath seldom

dome bringeth actions to good birth, so rashness makes them always abortive, ere well formed: A rash spirit is an ungodlike spirit; a rash spirit is a weak spirit, it is an effeminate spirit. *A man of understanding is of an excellent spirit*, or as the Hebrew will bear, is of a cool spirit, not rash and hot, ready at every turn to put out his soul in wrath. Rashnesse unmans a man, it will put a man upon things below man-hood. *Herostratus* (a hot-spur) an obscure base fellow, did in one night by fire destroy the Temple of *Diana* at *Ephesus*, which was two hundred and twenty years in building of all *Asia*, at the cost of so many princes, and beautified with the labours & cunning of so many excellent workmen; the truth is, there would bee no end should I discover the many sad and great evils that are ushered into the world by that one evil, rashnesse, which usually attends youth, &c. and therefore young men decline it, and arm your selves against it, &c. Prov. 17. 27

3 Evil

4 Evil.

The fourth sin that ordinarily attends on youth is mocking, and scoffing at religious men, and religious things.

They were young ones, that scoffingly and scornfully said to the Prophet, *Go up thou bald-head, Go up thou bald-head.* And the young men derided and mocked *Job. But now, they that are younger than I, have mee in derision; whose Fathers I would have disdained, to have set with the dogs of my flock. Upon my right hand rise the youth, they push away my feet, and they raise up against mee the waies of their destruction, &c.* And Oh that this age! did not afford many such Monsters, who are notable, who are infamous in this black Art of scoffing and deriding the people of God, and the wayes of God.

2 King 2.23,24 Job 30. 1. 12, 13, 14, 15.

The *Athenians* once scoffed at *Sylla's* wife, and it had well nigh cost the razing of their City, hee

was

was so provoked with the indignity, and will you think it safe to scoffe at the people of God, who are the Spouse of Christ, who are as the apple of his eye, who are the signet on his right hand, his portion, his pleasant portion, his inheritance, his Jewels, his royal Diadem? Ah young men, young men, will you seriously consider how sadly, and sorely hee hath punished other scoffers and mockers? and by his judgements on them, be warned never to scoff at the people of God, or his ways more. *Julian* the Emperour was a great scoffer of Christians, but at last hee was struck with an arrow from heaven, that made him cry out (*vicisti Galilee*) thou Galilean (meaning our Saviour Christ) hast overcome mee. *Felix* for one malicious scoffe did nothing day and night but vomit bloud, till his unhappy soul was separated from his wretched body. *Pherecydes* was consumed by Worms alive, for giving

Rev. 21---
Zach. 2. 5
Deut. 32. 9
Isa. 19. 25
Joel 2. 17
Psal. 33. 12
Isa. 62. 3

Religion but a nickname. *Lucian* for barking againſt Religion like a dog, was by the juſt Judgement of God devoured of Dogs. Remember theſe dreadful judgements of God on ſcoffers, and if you like them, then mock on, ſcoff on, but know, that juſtice will at laſt bee even with you, nay above you.

5. Evil

The fifth and laſt evil (that I ſhall mention) *that attends and waits on youth, is luſtfulneſſe, and wantonneſſe.*

2 Tim. 2. 22. Which occaſioned aged *Paul* to caution his young *Timothy*, to flee youthful luſts. *Timothy* was a chaſte, and chaſtened peece, he was much ſanctified and mortified, his graces were high, and corruptions low, he walked up and down this world, with dying thoughts, and with a weak diſtempered, declining, dying body; his heart was in heaven, and his foot in the grave, and yet youth, is ſuch a ſlippery age, that *Paul* commands him

him to fly, to poſt from youthfull luſts, though *Timothy* was a good man, a weak ſickly man, a marvellous temperate man, drinking water rather than wine, yet he was but a man, yea a young man; and therfore *Pauls* counſel and comand is, that he flees youthful luſts. And *Solomon*, who had ſadly experienced the ſlipperineſſe of youth, gives this counſel. *Put away the evils of thy fleſh, for childhood and youth are vanity.* He was a young man that followed the Harlot to her houſe; hee was young in years and young in knowledge (*Salazer* upon the words ſaith) that was a happy age, that afforded but one ſimple young man among many, whereas late times afford greater ſtore. Ah! too many of the youths of this age, inſtead of flying from youthful luſts, they poſt and purſue after youthful luſts.

Eccl. 11. 10.

Prov 7. 7, 8, 9, 10, 11, &c.

Chryſoſtome ſpeaking of youth, ſaith it is (*difficilem, jactabilem, fallibilem, vehementiſſimiſq; egentem freni*) hard to bee ruled, eaſy to

Chryſoſt. Homil. 1 Ad populum.

bee drawn away, apt to be deceived, and ſtanding in need of very violent reins.

Lapide. The Ancients did picture youth like a young man naked, with a vail over his face; his right hand bound behind him, his left hand looſe, and Time behind him pulling one threed out of his vail every day, intimating that young men are void of knowledge, and blind, unfit to do good, ready to do evil, till Time by little and little make them wiſer. Well young man, remember this, that the leaſt ſparklings and kindlings of luſts; will firſt or laſt coſt thee groans & griefs, tears and terrours enough. Theſe five are the ſins that uſually are waiting and attending on youth, but from theſe the young man in the Text, was by grace preſerved, and ſecured, which is more than I dare affirm of all, into whoſe hands this Treatiſe ſhall fall. But though theſe five are the ſins of youth; yet they are not all the ſins of youth, for youth is capable

pable of, and ſubject to all other ſins whatſoever, but theſe are the ſpecial ſins that moſt uſually waits and attends on young men, when they are in the ſpring and morning of their youth.

Other ſins attend youth, as 1 Ignorance. 1 Cor. 14. 20. 2 Falſhood. *Pſal.* 58. 3 3 Exceſſive love of liberty. 4 Impatience of Councills and reproofs, *Jer.* 31. 18, 19. 5 Impudence *Iſa.* 3. 5. 6 A trifling ſpirit. *Ecc.* 11. 10 7 Prodigality. *Uſe.*

CHAP. IV.

I ſhall now haſten to the main Uſe that I intend to ſtand upon, and that is an uſe of Exhortation to all young perſons.

Ah Sirs! as you tender the glory of God, the good of your bodies, the joy of your Chriſtian friends, and the ſalvation of your own ſouls; be exhorted and perſwaded to be really good betimes. It was the praiſe and honour of *Abijah*, that there was found in him ſome good thing towards the Lord in the Primroſe of his child-hood. Oh that it might be your honor and happineſs! to be really good betimes; that it might be to you a praiſe, and a name, that in the

morning of your youth you have begun to ſeek the Lord, and to know and love the Lord, and to get an intereſt and propriety in the Lord; Now that this Exhortation may ſtick and take.

I beſeech you ſeriouſly to weigh and ponder theſe following Motives, or Conſiderations.

1 Motive.

Firſt conſider, *It is an honour to bee good betimes.* A young Saint is like the morning ſtar; hee is like a Pearl in a gold Ring. It is mentioned as a ſingular honour to the beleeving Jews, that they firſt truſted in Chriſt, that wee ſhould bee to the praiſe of his glory, who firſt truſted in Chriſt, this was their praiſe, their crown, that they were firſt converted, and turned to Chriſt, and Chriſtianity. So *Paul* mentioning *Andronicus* and *Junia*, doth not omit this circumſtance of praiſe and honour, that they were in Chriſt before him. Salute *Andronicus* and *Junia* my Kinſmen, and my fellow priſoners who

Eph. 1. 12

Rom. 16. 7

who are of note among the Apoſtles, who alſo were in Chriſt before me.

And ſo it was the honour of the houſe of *Stephanas*, that they were the firſt fruits of *Achaia*, it was their glory that they were the firſt that received and welcomed the Goſpel in *Achaia*. Tis a greater honour for a young man to outwraſtle ſin, Satan, temptation, the world, and luſt, than ever *Alexander* the Great could attain unto. It was *Judah* his praiſe and honour that they were firſt in fetching home *David* their King. 1 Cor. 16. 15. 2 Sam. 9 15.

Ah! young men and women, it will bee your eternall praiſe, and honour, if you ſhall be before others, if you ſhall bee the firſt among many; who ſhall know the Lord, and ſeek the Lord, who ſhall receive the Lord, and imbrace him; who ſhall cleave to the Lord, and ſerve him; who ſhall honour the Lord, and obey him; who ſhall delight in the Lord, and walk with him. The *Romans* built

Vertues and Honours Temple close together, to shew, that the way to honor was by vertue, and indeed there is no crown to that which goodness sets upon a mans head, all other honour is fading and withering. *Adonibezeck* a mighty Prince, is suddenly made fellow commoner with the dogs. And *Nebuchadnezzar* a mighty Conqueror, turned a grazing among the Oxen. And *Herod* reduced from a conceited god, to be the most loathsome of men, living carrion, arrested by the vilest of creatures, upon the suit of his affronted Creatour. And *Haman* feasted with the King one day, and made a feast for Crows the next. I might tell you of *Bajazet*, and *Belisarius*, two of the greatest Commanders in the world, and many others, who have suddenly fallen from the top of worldly honor and felicity, into the greatest contempt and misery, but I shall not at this time: But that honour that arises from mens being

Judg. 1.7

Dan. 4.28

Act. 12.23

Esth. 7.10

ing

ing gracious betimes, is ſuch honour that the World can neither give nor take, it is honour, it is a Crown that will ſtill bee green, and flouriſhing, it is honour that will bed and board with a man, that will abide with a man, under all tryals and changes, that will to the grave, that will to heaven with a man.

Ah Sirs! It is no ſmall honour to you, who are in the ſpring and morning of your days, that the Lord hath left upon record ſeveral inſtances of his love and delight in young men; hee choſe *David* a younger brother, and paſſes by his elder brothers; hee frowns upon *Eſau*, and paſſes by his door, and ſets his love and delight upon *Jacob* the younger brother; hee kindly and lovingly accepts of *Abels* perſon and ſacrifice, and reiects both *Cains* perſon and ſacrifice, though hee was the elder brother. Among all the Diſciples, *John* was the youngeſt, and the moſt and beſt be-

1 Sam. 16. 11, 12, 13

Rom 9. 12 13.

Gen. 4. 3, 4, 5, 6.

John 13. 23

Mar, 10. 19, 20, 21

beloved. There was but one young man that came to Christ, and hee came not aright, and all the good that was in him, was but some moral good, and yet Christ loved him, with a love of pitty and compassion, the Greek word signifies to speak freindly, and deal gently with one; and so did Christ with him, all which should exceedingly incourage young men to bee good betimes, to bee gracious in the morning of their youth, no way to true honor like this, but

ἀ'γαπᾶν.

2. Motive.

Secondly, Consider *Christ loved poor Sinners, and gave himself for them when he was in the prime of his age* (being supposed to be about thirty and three) *and will you put him off with the worst of your time.*

The sacrifices in the Law were young Lambs, and young Kids, to shew that Christ our Sacrifice, should dye and suffer for our sins, in the flower of his age.

Ah! Young men, young men, Christ gave himself up to death, he made himself an offering for your sins, for your sakes, when hee was in the prime and flower of his age, and why then should you put off

Christ

off Christ to old age? Did he dye for sin in the prime of his age? and will not you dye to sin in the prime of your age? Did hee offer himself for you in the spring and morning of his years? and will not you offer up your selves to him in the spring and morning of your years? O give not Christ cause to say, I dyed for you betimes, but you have not lived to mee betimes, I was early in my suffering for you, but you have not been early in your returning to me, I made haste to compleat your redemption, but you have made no haste to make sure your Vocation, and election; I stayed not, I lingered not, but soon suffered what I was to suffer, and quickly did what was to bee done for your eternal welfare, but you have stayed and lingered (like *Lot* in *Sodome*) and have not done what you might have done in order to your everlasting good: in the Primerose of my dayes, I sweat for you,

Rom. 12. 1, 2

2 Pet. 1. 10

Gen. 19. 16

you, I wept for you, I bled for you, I hung on the croſs for you, I bore the wrath of my father for you; but you have not in the primroſe of your days ſweat under the ſenſe of divine diſpleaſure; nor wept over your ſins, nor mourned over mee, whom you have ſo often grieved and pierced; I could not be quiet nor ſatisfied till I had put you into a capacity, into a poſſibility of ſalvation, and yet you are well enough quieted and ſatisfied, though you do not know whether ever you ſhall bee ſaved.

Zach 12.10

Ah Sirs! how ſad would it bee with you, if Jeſus Chriſt ſhould ſecretly thus expoſtulate with your conſciences in this your day.

Oh! how terrible would it bee with you, if Chriſt ſhould thus viſibly plead againſt you in his great day. Ah! Young men, young men and women, who, but ſouls much left of God, blinded by Satan, and hardned in ſin, can hear Jeſus Chriſt ſpeaking

2 Cor. 4 3, 4

ing thus to them? I ſuffered for Sinners betimes, I laid down a ranſome for ſouls betimes, I pacified my fathers wrath betimes I ſatisfied my fathers juſtice betimes, I merited grace and mercy for ſinners betimes, I brought in an ieverlaſting righteouſneſſe upon the world betimes, &c. I ſay who can hear Jeſus Chriſt ſpeaking thus, and his heart not fall in love and league with Chriſt, and his ſoul not unite to Chriſt, and reſign to Chriſt, and cleave to Chriſt, and for ever be one with Chriſt, except it be ſuch that are for ever left by Chriſt? Well, remember this (*Quanto pro nobis vilior, tanto nobis charior*) the more vild Chriſt made himſelf for us, the more dear he ought to be unto us.

Ah! Young men, remember this, when Chriſt was young hee was tempted and tryed, when hee was in the morning of his dayes, his wounds were deep, his burden weighty, his cup bitter, his ſweat pain-

painfull, his agony and torment, above conception, beyond expreſſion; when hee was young, that bleſſed head of his was crowned with thorns, and thoſe eyes of his that were purer than the Sun, were put out by the darkneſſe of death, and thoſe ears of his which now hears nothing but *Halleluiahs* of Saints and Angells, were filled with the blaſphemies of the multitude, and that bleſſed beautiful face of his, which was fairer than the ſons of men, was ſpit on by beaſtly filthy wretches, and that gracious mouth and tongue that ſpake as never man ſpake, was ſlandered and accuſed of blaſphemy, and thoſe hands of his which healed the ſick, which gave out pardons, which ſwayed a Scepter in heaven, and another on earth, were nailed to the Croſs, and thoſe feet that were beautiful upon the mountains, that brought the glad tydings of peace and ſalvation into the world and that were like unto fine braſs, were

Nôlo vivere ſine vulnere, cum te video vulneratum. Bonaventur. Oh my God, as long as I ſee thy wounds, I will never live without wound

Aut Deus naturæ patitur, aut mundi machina diſſolvitur, ſaid *Dionyſius Alexandrinus* Either the God of nature, ſuffered, or the frame of the world will be diſſolved.

were also nailed to the Cross; All these great and sad things did Jesus Christ suffer for you in the prime and flower of his daies, and Oh! what an unspeakable provocation should this bee to all young ones, to give up themselves betimes to Christ, to serve, love, honour, and obey him betimes, even in the spring and morning of their youth,

Let the thoughts of a crucified Christ (saith one) be never out of your mind, let them be meat, and drink unto you, let them be your sweetness and consolation, your honey, and your desire, your reading, and your meditation, your life, death, and resurrection.

3. Motive

The third motive or consideration to provoke you to begin to be good betimes, is this, *viz.* *That it is the best and choycest way in the world, to bee rich in gracious experiences betimes,*

The Philosopher once said, *solus sapiens dives*) only the wise man is the rich man.

(which

(which are the best riches in all the world) as hee that sets up for himself betimes, is in the most hopefull way to bee rich betimes: so hee that is good in good earnest betimes, hee is in the ready way, the high-way of being rich in grace, and rich in goodnesse, they usually prove men of great observation, and great experience. God loves to shew these his beauty, and his glory in his sanctuary. Hee delights to cause his glory and his goodnesse to pass before such; these shall finde all his paths drop marrow and fatnes, for these the Lord of hosts will make a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined; these shall have all manner of pleasant fruits laid up at their gates for their well beloved; none have so many choice pledges of Christs love, nor so many sweet kisses of Christs mouth, nor so many imbraces in Christs arms, as those souls that are good be-

Psa. 63. 1, 2
Exod. 3. 3.
19, 21. &c.
Psal. 65. 11.
12.

Isa. 25. 6

Can. 7. 13

betimes; O the grace; the goodneſſe, the ſweetneſſe, the fatneſs that Chriſt is ſtill a droping into their hearts; Chriſt will make their hearts his largeſt treaſury, hee'l lay up moſt of his heavenly treaſure in their ſouls; there hee will ſtore up mercies new and old; there hee will treaſure up all plenty, rariety, and variety, there hee will lay up all that heart can wiſh, or need require, O the many drops of myrrhe that falls from Chriſts fingers upon their hearts! O the many ſecrets that Chriſt reveals in their ears! O the many love Letters that Chriſt ſends to theſe! O the many viſits that hee gives to theſe! O the turns, the walks that hee hath in Paradiſe with theſe! there are none in the world for experience and intelligence to theſe. Ah! Young men, young men, as you would bee rich in the beſt riches, beginne to bee good betimes, as there is no riches to ſpirituall riches, ſo there is no

Earthly riches are full of poverty. *Divitiæ corporales paupertatis plenæ ſunt.*

way to be rich in these riches, but by beginning to be good (in good earnest) betimes.

If there were any happiness in riches, the Gods would not want them, saith Seneca.

As for worldly riches, Philosophers have contemn'd them, and preferr'd a contemplative life above them; and shall not Christians much more? the Prophet calls them *thick clay*, which will sooner break the back than lighten the heart, they cannot better the soul, they cannot enrich the soul. Ah! How many thredbare souls are to bee found under silke, cloaks and gowns, how often are worldly riches like hang-men, they hide mens faces with a covering, that they may not see their own end, and then they hang them. And if they do not hang you, they will shortly leave you, they make themselves wings and fly away; when one was a commending the riches and wealth of Merchants, I do not love that wealth, said a Heathen that hangs upon ropes, if they break, the ship miscarrieth, and

and all is lost. He is rich enough (saith *Jerom*) that lacketh not bread, and high enough in dignity that is not forced to serve.

This Worlds wealth that men so much (desire
May well bee likened to a burning fire,
Whereof a little can do little harm,
But profit much our bodies well to warm
But take too much and surely thou shalt (burn
So too much wealth, to too much woe (do's turn.

It was an excellent saying of *Lewis* of *Bauyer*, Emperour of *Germany* (*hujusmodi comparanda sunt opes quæ cum naufragio simul enatent*) such goods are worth getting and owning, as will not sink or wash away if a shipwrack happen, but will wade and swim out with us, wee see such are the spiritual riches that will attend those who in the spring and morning of their youth, shall know the Lord, and serve the Lord, and get an interest in the Lord, and thus much for the third motive.

4 Motive.

The fourth motive to provoke young ones to be really good betimes, is, to consider that *The present time, the present day, is the only season that you are sure of.*

Time past cannot be recalled, and time to come cannot be ascertained. *To day if you hear his voice harden not your hearts.* Behold now is the acceptable time, now is the day of salvation; some there bee that trifle away their time, and fool away their souls and their salvation; to prevent this, the Apostle beats upon the τό νῦν, the present opportunity, because if that bee once past, there is no recovering of it; therefore as the Marriner takes the first fair wind to sail; and as the Merchant takes his first opportunity of buying and selling, and as the Husbandman takes the first opportunity of sowing and reaping; So, should young men take the present season; the present day (which is their day) to bee good towards the

Heb. 3. 15

2 Cor. 6. 2

The whole earth hangs on a point, so doth heaven and eternity on an inch of opportunity.

the Lord, to ſeek him, and ſerve him, and not to poſt off the preſent ſeaſon, for they know not what another day, another hour, another moment may bring forth: that door of grace that is open to day, may bee ſhut to morrow; that golden Scepter of mercy that is held forth in the Goſpel this day, may bee taken in the next day; that love that this hour is upon the bare knee, intreating and beſeeching young men to break off their ſinnes by repentance, to return to the Lord, Iſa. 27. 4, 5
to lay hold on his ſtrength and bee at peace with him, may the next hour bee turned into wrath.

Ah! the noble motions that have been loſt, the good purpoſes that have withered, the immortall ſouls that have miſcarried, by putting off the preſent ſeaſon, the preſent day. *Paul* diſcourſing before *Felix* of righteouſneſſe, and temperance and judgement to come, and in this diſcourſe ſtriking at two ſpecial vi- Act. 24. 25

ces that *Felix* was particularly guilty of, hee falls a trembling, and being upon the wrack to hear such Doctrin, hee bids *Paul* depart for that time, and he would call for him at a convenient season, here *Felix* neglects his present season, and wee never read that ever after this, hee found a convenient time or season to hear *Paul* make an end of the subject he had begun! So Christ made a very fair offer to the Young man in the Gospel, *Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven*, here Christ offers heavenly treasures for earthly treasures; unmixt treasures for mixt treasures; perfect treasures for imperfect treasures; satisfying treasures, for unsatisfying treasures; lasting treasures for fading treasures; but the young man slips his opportunity, his season, and goes away sorrowful; and we never read more of him.

Mat. 21, 22, 23, 24.

Ah! Young men, young men do

do not put off the present season, do not neglect the present day, there is no time yours, but the present time, no day yours but the present day; and therefore do not please your selves, and feed your selves with hopes of time to come, and that you will repent but not yet; and lay hold on mercy, but not yet; and give up your selves to the Lord next week, next month, or next year; for that God that hath promised you mercy and favour, upon the day of your return, hee hath not promised to prolong your lives till that day comes; when a Souldier was brought before *Lamatus* a Commander, for a mis-behaviour, and pleaded hee would do so no more, *Lamachus* answered (*non licet in bello bis peccare*) no man must offend twice in War; So God (especially in these Gospel days, wherein the motions of Divine justice are more smart and quick, than in former dayes) happily will not

Often consider what the damn'd would give (were it in their hands) for one season of grace, for one opportunity of mercy.

suffer men twice to neglect the day of grace, and let slip the season of mercy.

Heb. 3. 2

Ah young men, young men! you say you will bee good towards the Lord before you dye, but if you are not good towards the Lord to day, you may dye to morrow, nay, justice may leave him to bee his own executioner to morrow, who will not repent, nor seek the Lord to day. *Otho* the Emperor slew himself with his own hands, but slept so soundly the night before, that the grooms of his chamber heard him snort.

Plutarch reporteth the like of *Cato*.

Young men, I will suppose you to be good accountants; now if you please to count the number, and mark the age of the Sacrifices in the old Testament, you shall finde more Kids and Lambs offered than Goats, and old sheep; You have no lease of your lives, you are not sure that you shall live to *Isaacks* age, to live till your eyes wax dim; you

Gen. 27. 1

are

are not ſure that you ſhall live to *Jacobs* years, and dye, leaning upon the top of a ſtaff. You read of them who dye in their youth, and whoſe lives are among the unclean. Slip not the preſent ſeaſon, neglect not this day of grace; let not Satan keep your ſouls and Chriſt any longer aſunder, by telling of you, that you are too young; that hereafter will bee time enough. *Auſtin* tells us, that by this very temptation the devil kept him off from receiving of Chriſt, from cloſing with Chriſt ſeven years together: hee could no ſooner think of inquiring after Chriſt, of getting an intereſt in Chriſt, of leaving off his ſinful courſes, &c. but Satan would bee ſtill a ſuggeſting, thou art too young to leave thy drunkenneſſe; thou art too young to leave thy Dalilahs to leave thy Harlots; till at laſt hee cryed out, how long ſhall I ſay it is too ſoon? why may I not repent to day? and lay hold

Heb. 11. 21. Job 36.14

As out of the boughs of a tree are taken wedges to cleave it in peeces, ſo out of our own luſts, Satan works Engines to deſtroy us.

on Jesus Christ to day? &c. Ah young men! this is your day, this is your season, if you will not now hearken and obey, you may perish for ever. *Cæsar* had a letter given him by *Artemidorus*, that morning hee went to the Senate, wherein notice was given him of all the conspiracy of his murtherers; so that with ease, he might have prevented his death; but neglecting the reading of it, was slain; he slipt his season and dyes for it. Ah! how many for sliping gracious seasons and opportunities have dyed for ever? Soul-opportunities are more worth than a thousand worlds; mercy is in them, grace and glory is in them, heaven and eternity is in them.

5 Motive.

Fifthly, To provoke you to be good betimes, consider

How just it is with God to reserve the dregs of his wrath for them, who reserve the dregs of their days for him.

How

How can a husband imbrace that wife in her old age, who hath ſpent al the time of her youth, in following after ſtrangers? Will any man receive ſuch into his ſervice, who hath all their days ſerved his enemies, and received ſuch wounds blows, and bruiſes, that renders them unfit for his ſervice?

Ah young men, young men, *do not thus fooliſhly and unwiſely requite the Lord,* for all his patient waiting, his gracious wooing, and his merciful dealing with you. Ah! do not put off God to old age, for old, lame, and ſick ſacrifices rarely reach as high as heaven. Is not old age very unteachable; in old age are not men very unapt to take in, and as unapt to give out? In old age (oftentimes) men are men, and no men, they have eyes, but ſee not, ears, but hear not, tongues, but ſpeak not, feet, but walk not. An aged man is but a moving Anatomy, or a living mortuary; now how unlovely, how uncomely, how un-

Deut. 32. 6

Multa ſenem circumveniunt incommoda. Horatius. Many are the inconveniences that do encompaſs an Old man.

unworthy, nay, how incenſing, how provoking a thing muſt this needs bee, when men will dally with God, and put him off till their doting days have overtaken them; till their ſpring is paſt, their Summer overpaſt, and they arrived at the fall of the leaf, yea, till winter colours have ſtained their heads with gray and hoary hairs. How provoking this is, you may ſee in thoſe ſad words of *Jeremiah*, Jer. 22. 21, 22. *I ſpake unto thee in thy proſperity, but thou ſaideſt, I will not hear; this hath been thy manner from thy youth, that thou obeyeſt not my voice*: But will God put up this at their hands? no, therefore it follows in the next v. *Surely thou ſhalt bee aſhamed and confounded for all thy wickedneſs.*

Oh that young men would let this Scripture lye warm every morning upon their hearts, that ſo they may not dare to put off God, and provoke him to their own confuſion; though you are young, and in your ſtrength, yet

The reproach of the evil of wickedneſs is not to be added to old age (*Solet enim ſenectus eſſe deformis, infirma, oblivioſa, edentula, lucroſa, indocilis & moleſta*) ſaith Plutarch, in Apothegm. Rom. For old age uſeth to bee deformed, weak, forgetful, toothleſs, covetous, unteachable, unquiet.

yet, are you ſtronger than God; can you make your party good with him? if you will needs bee a provoking, provoke them that are your matches, and do not contend with him that is mightier than you, that can command you into nothing, or into hell at pleaſure.

6 Motive.

Sixthly conſider, *That the ſooner you are good on earth, the greater will bee your reward in heaven.*

The ſooner you are gracious, the more at laſt you will be glorious; you read in the ſcripture of a reward, of a great reward, and of a full reward; now *thoſe that are good betimes*, that know, ſeek, ſerve and love the Lord in the ſpring, and morning of their youth, they are in the faireſt way of gaining the greateſt, and the fulleſt reward.

Pſ. 58. 11
Gen. 15. 1
Pſal. 19. 11
Mat. 5. 12
Heb. 10. 35
Iohn 2. 8

And this I ſhall make clear by that which follows.

Firſt, The ſooner any man beginnes to bee really good, the more

more good hee will do in this world. Now the more good any man doth on earth, the more glory hee shall have in Heaven. Therefore my beloved Brethren,

1 Cor. 15. 58 *Bee yee stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as you know, that your labour is not in vain in the Lord.*

Mans wages, mans reward shall bee according to his works; he that doth most work here, shall have most reward hereafter. God will at last proportion the one to the other, the reward to the work, *Hee which soweth sparingly, shall reap sparingly, and hee which soweth bountifully, shall reap bountifully.* Though no man shall bee rewarded for his works; yet God will at last measure out happinesse, and blessednesse to his people, according to their service, faithfulnesse, diligence, and work in this world. Grace is glory in the bud, and glory is grace at the full; glory is nothing else but a bright constellation of graces,

2 Cor. 9. 6

Rom. 2. 5, 6, 7.

happi-

happineſſe, nothing but the quinteſſence of holineſſe. Grace and glory differ (*non ſpecie, ſed gradu*) in degree, not kind, as the learned ſpeak. Grace and glory differ very little, the one is the ſeed, the other is the Flower, grace is glory militant, and glory is grace triumphant; and a man may as wel plead for equal degrees of grace in this world, as he may plead for equall degrees of glory in the other world. Surely the more grace here, the more glory hereafter, and the more work Chriſtians do on earth, the more glory they ſhall have in Heaven; and the ſooner men begin to bee good, the more good they will do in this world, and the more they do here, the more they ſhall have hereafter. Philoſophers ſeems to weigh our vertues with our vices, and according to the preponderation of either, denominate us good or bad, and ſo deliver us up to reward or puniſhment.

No

No man can commend good Works magnificently enough, (ſaith *Luther*) for one work of a Chriſtian is more precious than Heaven and Earth, and therefore all the world cannot ſufficiently reward one good work. And in another place ſaith the ſame Author if I might have my deſire, I would rather chuſe the meaneſt work of a Country Chriſtian (or poor maid) than all the victories and triumphs of *Alexander* the great, and of *Julius Cæſar*

And again, whatſoever the Saints do, though never ſo ſmall and mean, it is great and glorious, becauſe they do all in faith, and by the word, ſaith the ſame Author. To prevent miſtakes you muſt remember that the works that Jeſus Chriſt will Reward at laſt, are ſupernatural works; they are 1 Works of God, 2 Wrought from God, 3 For God, 4 In God. 5 According to God, they are works that flow from ſupernatural principles; and they

they are directed to ſupernaturall ends, and performed in a ſupernatural way; now the ſooner a man beginnes to bee good, the more hee will abound in theſe good works, and the more doubtleſſe any man abounds in ſuch good works on earth, the greater reward hee ſhall have in heaven; yet it muſt not bee forgotten, that the beſt actions, the beſt works of Hypocrites, and all men out of Chriſt, are but (*ſplendida peccata*) fair and ſhining ſins, beautiful abominations. And as the *Phenix* in *Arabia* gathers ſweet odoriferous ſticks together, and then blows them with her wings, and burns her ſelf with them; ſo many a carnal profeſſor, burns himſelf with his own good works, that is, by his expecting and truſting to receive that by his works, that is only to bee received and expected from Jeſus Chriſt. Though all that man can do towards the meriting of heaven, is no more than the lifting up

David made uſe of his bow but did not truſt to his bow. The Dove made uſe of her wings, but did not truſt in her wings, but in the Ark.

of a ſtraw towards the meriting of a Kingdome; yet ſuch a proud peece man is, that hee is ready enough to ſay with proud *Vega* (*Cœlum gratis non accipiam*) I will not have Heaven of free coſt. A proud heart would fain have that of debt, which is meerly of grace, and deſires that to bee of purchaſe, which God hath intended to bee of free mercy; which made one to ſay, that he would ſwim through a Sea of Brimſtone, that hee might come to Heaven at laſt, but hee that ſwims not thither, through the Sea of Chriſts bloud, ſhall never come there; man muſt ſwim thither, not through brimſtome, but through bloud, or hee miſ-carries for ever.

Merees non eſt debita ſed gratuita.

2 Again, the ſooner a man begins to bee good, the more ſerviceable hee will bee to others, and the more hee will provoke others to good; now all the good that you provoke others to, by Counſell, or Carriage, ſhall be

put

put down to your account (as all the sins that men provoke others to, is put down to their accounts; *David* did but send a Letter concerning the death of *Vriah*, and the charge commeth, *thou hast slain* Vriah *with the Sword*) the more I stir up others to sow, the more at last I shall reap; the sooner a man beginnes to bee good, the more good hee will do, the more serviceable hee will bee in the Town or City where hee dwells, in the Family where hee lives, among his Relations (Wife, Children, Kindred, Servants, &c.) with whom he converses.

2 Sam. 12 8, 9 Isa. 38. 3 Neh. 13. 14.

Synesius speaks of some who having a treasure of rare abilities in them, would as soon part with their hearts, as their conceptions; but such are rather monsters than men.

The sooner a man beginnes to bee gracious, the sooner and the more useful will his arts, his parts, his gifts, his graces, his mercies, his experiences, his life, his labours, his prayers, his counsells, his examples, bee, to all that are with him, to all that are about him.

Lilmod Lelammed, we therefore

learn that wee may teach, is a Proverb among the *Rabbins*. And I do therefore lay in, and lay up (ſaith the heathen) that I may draw forth again, and lay out for the good of many.

Ah! Young men, Young men, as you would be uſefull and ſerviceable to many, beginne to bee good betimes, and to lay in and lay up, and lay out betimes, for the profit and advantage of others. *Auguſtin* accounted nothing his own, that hee did not communicate to others. The Bee doth ſtore her hive out of all ſorts of Flowers, for the common benefit. 'Tis a baſe and unworthy ſpirit, for a man to make himſelf the centre of all his actions; The very Heathen man could ſay, that a mans Countrey, and his friends, and others, challenge a great part of him: And indeed the beſt way to do our ſelves good, is to bee a doing good to others, the beſt way to gather, is to ſcatter; Memorable

morable is that ſtory of *Pyrhias* a Merchant of *Ithaca*, who at Sea eſpying an aged man, a Captive in a Pyrates ſhip, took compaſſion of him, and redeemed him, and bought his Commodities which the Pyrate had taken from him, which were certain barrels of pitch; The old man perceiving, that not for any good ſervice hee could do him, nor for the gain of that commodity, but meerly out of charity and pitty hee had done this, diſcovered a great maſs of treaſure hidden in the pitch; whereby the Merchant in a very ſhort time became very rich, at which very time God made that Word good, *Hee that ſoweth liberally, ſhall reap liberally*, and that word, *The liberal ſoul ſhall bee made fat*, and that word, *The liberal deviſeth liberal things, and by liberal things ſhall he ſtand*. It is fabled of *Midas*, that what ever he touched he turned it into gold, It is certain that a liberal hand, a libe-

2 Cor. 9.6

Prov. 11.25

Iſa. 32.8

ral heart turns all into gold, into gain, as Scripture and experience do abundantly evidence: now if you put all these things together, nothing is more evident, than that those that begin to bee good betimes, are in the ready way, the high way to be high in heaven, when they shall cease from breathing on earth; and therefore young men as you would be high in heaven, as you would have a great reward, a full reward, a massie weighty Crown, O labour to bee good betimes! labour to get acquaintance with the Lord, and an interest in the Lord, in the spring and morning of your daies.

7 Motive.

The seventh Motive or consideration to provoke and incite you to bee good betimes, is, *To consider that the Lord is very much affected, and taken with your seeking of him, and following after him in the spring and morning of your youth*

Go and cry in the eares of *Jerusalem,*

ſalem, ſaying, *I remember thee, the kindneſſe of thy youth, the love of thine eſpouſals, when thou wenteſt after me in the wilderneſſe, in a land that was not ſown.* Ier. 2. 2

Ah! how kindly, how ſweetly did the Lord take this at their hands, that they followed him in their youth, while their bones were full of marrow, while they were ſtrong and fit for ſervice, while nature was freſh, lively and vigorous; In the Law, God called for the firſt of all things, hee required not onely the firſt fruits, but the very firſt of the firſt; The firſt of the firſt-fruits of thy land, *Thou ſhalt bring into the houſe of the Lord thy God.* God is the firſt being, the firſt good, and therefore deſerves the firſt of the firſt; and the beſt of the beſt; the firſt and the beſt is not too good for him, who is goodneſs it ſelf, God in that of *Leviticus* 2. 14. is ſo paſſionately ſet upon having the firſt of the firſt, that hee will not ſtay till the Exo. 23. 19

Tis truely ſaid of God that he is Omnia ſuper omnia.

green ears of Corn bee ripe, but will have the green ears of corn, dryed in the fire, leaſt hee ſhould looſe his longing.

As many young women, and ſickly children cannot ſtay till the fruit be ripe, but muſt have it while it is green, even ſo ſaith God, my heart, my deſires, are ſo vehemently ſet upon the firſt fruits, the firſt things, that I cannot ſtay, I cannot ſatisfye my ſelf without them, and what would God teach us by all this, but to ſerve him with the firſt-fruits of our age, the prim-roſe of our childhood, the morning of your youth. God hath given you of the beſt, do not put him off with the worſt, with the worſt of your time, the worſt of your days, the worſt of your ſtrength, leaſt hee ſwear in his wrath that you ſhall never enter into his reſt.

8 Motive.

The eighth Motive or Conſideration to provoke you to bee good

good betimes, to ſeek and ſerve the Lord in the morning of your youth, is, to conſider that *This may bee a ſpecial means to prevent many black temptations, and an incouragement to withſtand all temptations that you may meet with from a tempting Devil, and a tempting world.*

An early turning to the Lord will prevent many temptations to deſpair, many temptations to neglect the means openly, to deſpiſe the means ſecretly: many temptations about the being of God, the goodneſs, faithfulneſs, truth, and juſtice of God; temptations to deſpair, temptations to lay violent hands on a mans ſelf: temptations to queſtion all that God hath ſaid, and that Chriſt hath ſuffered, ariſes many times from mens delaying and putting off of God to the laſt, all which, with many others, are prevented by a mans ſeeking and ſerving of the Lord in the ſpring and morning of his youth. It is reported of the Harts of *Scythia*

Early Converts will never have cauſe to ſay, as that deſpairing Pope ſaid, the Croſs could do him no good, becauſe he had ſo often ſold it away.

thia, that they teach their young ones to leap from bank to bank, from rock to rock, from one turfe to another (by leaping before them) by which means when they are hunted, no beast of prey can ever take them; so when persons exercise themselves in godlines, when they are young, when they leap from one measure of holines to another, when they are in the morning of their dayes, Satan that mighty hunter after souls, may pursue them with his temptations, but hee shall not overtake them, hee shall not prevail over them. As you see in *Moses*, *Joseph*, *Daniel*, and the three children, these knew the Lord, and gave up themselves to the Lord in the prime, and Prime-rose of their Youth, and these were all temptation-proof; Satan and the World pursued them, but could not overtake them, when the Devill and the world had done their Worst, the young mens bows abode

Heb. 11
Gen. 39.
Dan. 3
ult.

abode in ſtrength, and their hands (to reſiſt) were made ſtrong by the hands of the mighty God of *Jacob*, *Ego non ſum ego*, ſaid that young convert when tempted, I am not the man that I was. Gen. 49, 23, 24

Luther tells of a young Virgin that uſed to reſiſt all temptations with this, *Chriſtianus ſum*, I am a Chriſtian. Early Converts may ſay when tempted, as hee, tell mee not Satan what I have been, but what I am and will bee; or as hee in the like caſe, whatſoever I was, I am now in Chriſt, a new creature, and that is it which troubleth thee; or, as hee, the more deſperate my diſeaſe was, the more I admire the Phyſitian. Yea thou maieſt yet ſtrain it a peg higher, and ſay the greater my ſinnes were, the greater is my honour. As the Devils which once *Mary Magdalen* had, are mentioned for her glory; when *Pyrrhus* tempted *Fabritius* the firſt day with an Elephant, ſo huge and monſtrous

Bernard. Beza. Auguſtin. Such as thou art now, I was once, but ſuch as I am now, thou wilt never be! ſaid Diogenes to a baſe fellow that told him, he had once been a forger of mony.

ſtrous a beaſt, as before he had not ſeen, the next day with mony, and promiſes of honour; hee anſwered, I fear not thy force, I am too wiſe, for thy fraud.

Ah! Young men, young men, as you would bee free from the ſaddeſt and darkeſt temptations, and as you would bee armed againſt all temptations, O labour as for life, to bee good betimes, ſeek and ſerve the Lord in the morning of your youth, no way like this for the preventing earth-quakes, heart-quakes, ſtormy daies, and winter nights, &c.

9 Motive.

The ninth motive or conſideration to ſtir up young men to bee good betimes, to ſeek and ſerve the Lord in the ſpring and morning of their youth, is, *To conſider the worth and excellency of ſouls.*

Luk. 23. 43
Mat. 19. 28
Act. 7. ult.

A ſoul is a ſpirituall immortall ſubſtance, it is capable of the knowledge of God, it is capable of union with God, of commu-

nion

nion with God, and of a bleſſed and happy fruition of God. Phil. 1. 23

Chriſt left his fathers boſome for the good of ſouls; hee aſſumed mans nature for the ſalvation of mans ſoul; Chriſt prayed for ſouls, hee ſweat for ſouls, hee wept for ſouls, hee bled for ſouls, hee hung on the Croſs for ſouls, hee trode the Wine-preſs of his fathers wrath for ſouls, hee dyed for ſouls, he roſe again from death for ſouls, hee aſcended for ſouls, hee intercedes for ſouls, and all the glorious preparations that hee hath been a making in heaven theſe ſixteen hundred years, is for ſouls. Heb. 2. 13, 14, 15. 16 Iſa. 63. 3, 4 Ioh. 14. 1, 2, 3.

Ah! young men, young men, do not play the Courtier with your precious ſouls, the Courtier doth all things late, hee riſes late, dines late, ſups late, goes to bed late, repents late.

Ah! Sirs, the good of your ſouls is before all, and above all other things in the world, to be

O anima Dei insignita imagine, desponsata fide, donata spiritu. Bern.

first regarded and provided for, and that partly, because it is the best and more noble part of man, and partly because therein mostly and properly is the Image of God stamped, and partly because it is the first converted, and partly because it shall bee the first, and most glorified.

1 Tim. 5. 8

Ah! Young men, Young men, if they be worse than Infidels, that make not provision for their Families, what monsters are they, that make not provision for their own souls? this will bee bitternesse in the end.

Cæsar Borgias being sick to death, lamentingly said, when I lived I provided for every thing but Death, now I must dye, and am unprovided to dye, this was a dart at his heart, and it will at last bee a dagger at yours, who feast your bodies, but starve your souls, who make liberall provision for your ignoble part, but no provision for your more noble part.

If

If they deserve a hanging, who feast their slaves, and starve their Wives, that make provision for their enemies, but none for their friends; how will you escape hanging in hell, who make provision for every thing, yea for your very lusts, but make no provision for your immortall souls? We hate the *Turks* for selling Christians for Slaves, and what shall we think then of those who sell themselves, their precious souls for toyes, and trifles that cannot profit, who practically say, what once a prophane Noble man of *Naples* verbally said, *viz.* that he had two souls in his body, one for God, and another for whosoever would buy it.

Iam 4.2,3, Hos.7.13, 14

Callenuceus relates this story.

Ah! young men, young men, do not pawn your souls, do not sell your souls, do not exchange away your souls, do not trifle and fool away your pretious souls, they are Jewels more worth than a thousand worlds, yea than heaven and earth; if they are safe,

all

all is safe; but if they are lost, all is lost, God lost, and Christ lost, and the society of glorious Angels, and blessed Saints lost, and Heaven lost, and that for ever. *Granatensis* tells of a woman that was so affected with souls miscarryings, that shee besought God to stop up the passage into hell, with her soul and body, that none might have entrance.

Ah! that all young persons were so affected with the worth and excellency of their souls, and so allarmed with the hazzard and danger of loosing their souls, as that they may in the spring and morning of their daies enquire after the Lord, and seek him, and serve him with all their might, that so their precious and immortall souls may bee safe and happy for ever; but if all this will not do, then in the last place.

10 Motive.

Tenthly, Consider, Young men, *That God will at last bring you to a reckoning*, Hee will at last

laſt bring you to judgement. *Rejoyce, O young man in thy youth, and let thy heart chear thee in the daies of thy youth, and walk in the waies of thine heart, and in the ſight of thine eyes; but know thou, that for all theſe things, God will bring thee unto judgement.* In theſe words you have two things, 1 An ironical conceſſion, hee bids him rejoyce, &c. hee yeilds him what hee would have by an irony, by way of mockage and bitter ſcoff. Now thou art young, and ſtrong, lively, and luſty, and thy bones are full of marrow; thou art reſolved to bee proud, and ſcornfull, to indulge the fleſh, and to follow thy delights, and pleaſure; well take thy courſe if thou dareſt, or if thou haſt a minde to it, if thy heart bee ſo ſet upon it. *Rejoyce in thy youth*, &c. The ſecond is a commination, or a ſad and ſevere præmonition. But know thou, that for all theſe things, God will bring thee into judgement; will bring thee, theſe

Eccl. 11. 9

Hierom ſtill thought that that noiſe was in his ears (ſurgite mortui, & venite ad judicium) ariſe you dead, and come to judgement

these words import two things, first, the unwillingness of youth to come to judgement; secondly, the unavoidableneſſe that youth muſt come to judgement; but how ſoon you ſhall bee brought to judgement, is only known to God.

Auguſtine confeſſes in one of his books, that as long as his conſcience was gnawed with the guilt of ſome youthfull luſt, hee was once inſnared with, the very hearing of a day of judgement, was even a Hell to him.

Hiſtories tell us of a young man, who being for ſome Capital offence condemned to dye, grew gray in one nights ſpace, and was therefore pittied, and ſpared.

Ah! young men; young men, that the ſerious thoughts of this great day, may put you upon breaking off the ſins of your youth; and the dedicating of your ſelves to the knowledge, love, and ſervice of the Lord, in the

the ſpring and flower of your dayes. Ah young men, conſider the errours of your lives, the wickedneſſe of your hearts, the ſinfulneſſe of your wayes, and that ſtrickt account that ere long you muſt bee brought to before the Judge of all the world.

The Heathens themſelves had ſome kinde of dread and expectation of ſuch a day; and therefore when *Paul* ſpake of Judgement to come, *Felix* trembled, though a Heathen.

The bringing into judgement is a thing which is known by reaſon, and is clear by the light of Nature; wherefore in *Auſtria* one of the Nobles dying, who had lived fourſcore and thirteen years, and had ſpent all his life in pleaſures and delights, never being troubled with any infirmity, and this being told to *Frederick* the Emperour, from hence ſaith hee wee may conclude, the ſouls immortality; for if there bee a God

Act. 24. 25 The Philoſophers had ſome dreams of a ſevere day of accounts; as appeareth by Plato's Georgi, as many paſſages in Tulli, &c.

that ruleth this world (as Divines and Philoſophers do teach, and that hee is juſt, no one denyeth, ſurely there are other places to which ſouls after death do go, and do receive for their deeds, either reward, or puniſhment, for here we ſee, that neither rewards are given to the good, nor puniſhments to the evil.

Eneas Sylvius.

2 Cor. 5. 9, 10, 11

Ah! young men, knowing therefore the terrour of the Lord, and the terrour of this day, Oh! that you would bee perſwaded to flee from the wrath to come; to caſt away the Idols of your ſouls, to repent and bee converted in the prime-roſe of your youth, that your ſins may bee blotted out when the times of refreſhing ſhall come from the preſence of the Lord, or elſe woe, woe to you that ever you were Born. I have read a ſtory of one, who being riſen from the Dead, and being asked in what condition hee was, hee made anſwer, no man doth beleeve, no man doth beleeve,

Act. 3. 19.

beleeve, no man doth beleeve. And being further asked what hee meant by that repetition, hee answered, no man doth beleeve, how exactly God examineth, how strictly God judgeth, how severely hee punisheth. Oh that the waies of most young persons did not declare to all the world that they do not, and that they will not beleeve the dread, and terrour of that day, that will admit of no plea, nor place for Apology, or appeal; the highest and last Tribunal, can never be appealed from; or repealed.

The Turks have a tradition, and frantick opinion, that wicked men shal at the great day carry their sins in satchels after their Captain Cain, but wel would it be for them, if this should be all their punishment in that great day.

Now if for all that hath been said, you are resolved to spend the flower of your days, and the prime of your strength, in the service of sin and the world, then know, that no tongue can express, no heart can conceive that trouble of mind, that terrour of soul, that horror of conscience, that fear and amazement, that weeping and wailing, that crying and roaring, that sighing, and groaning,

that cursing and banning, that stamping and tearing, that wringing of hands, and gnashing of teeth, that shall certainly attend you, when God shall bring you into judgement for all your loosnesse, and lightnesse, for all your wickednes, and wantonnes, for all your prophaneness, and baseness, for all your neglect of God, your grieving the comforter, your trampling under foot the bloud of a Saviour, for your despising of the means, for your prizing earth above heaven, and the pleasures of this world above the pleasures that bee at Gods right hand.

Chrysostome speaking of this day, saith, for Christ at this day to say, depart from me, is a thing more terrible than a thousand hells Chrysost. Hom. ad Pop. Antioch.

Oh! how will you wish in that day when your sins shall be charged on you, when justice shall bee armed against you, when conscience shall bee gnawing within you, when the world shall bee a Flaming fire about you, when the gates of heaven, shall be shut against you, and the Flame of Hell ready to take hold of you, when

Angels

Angels and Saints ſhall ſit in judgement upon you, and for ever turn their faces from you, when evill ſpirits ſhall bee terrifying of you, and Jeſus Chriſt for ever diſowning of you, how will you (I ſay) wiſh in that day that you had never been born, or that you might now bee unborn, or that your mothers wombs had proved your Tombs? O how will you then wiſh to bee turned into a bird, a beaſt, a ſtock, a ſtone, a Toad, a Tree! O that our immortal ſouls were mortal, O that wee were nothing, O that wee were any thing but what wee are.

Joan Damaſc. et Author. Anonym. de quat. Noviſs. Impreſſ. Daven. Anno, 1494.

I have read a remarkable ſtory of a King, that was heavy and ſad, and wept, which when his Brother ſaw, hee asked him why hee was ſo penſive? becauſe (ſaith hee) I have judged others, and now I muſt bee judged my ſelf: And why (ſaith his brother) do you ſo take on for this, it will (happily) bee a long time

ere that day come, and beſides that, it is but a ſlight matter. The King ſaid little to it for the preſent.

Now it was a cuſtome in that Countrey, when any had committed Treaſon, there was a Trumpet ſounded at his door in the night time, and hee was next day brought out to be executed, now the King commanded a Trumpet to be ſounded at his brothers door in the night time, who awakening out of his Sleep, when hee heard it, aroſe, and came quaking and trembling to the King; How now ſaith the King? what's the matter you are ſo affrighted? I am ſaith hee attached of Treaſon, and next morning I ſhall bee executed; why ſaith the King to him again, are you ſo troubled at that, knowing that you ſhall bee judged by your Brother, and for a matter that your Conſcience tells you, you are clear off? How much more therefore may I be afraid, ſeeing that

that God ſhall judge mee, and not in a matter that my conſcience frees mee off, but of that whereof I am guilty; and beſide this, if the worſt come, it is but a temporary death you ſhall dye, but I am liable to death eternall both of body and ſoul. I will leave the Application to thoſe young perſons, that put this day a far off, and whom no arguments will move to bee good betimes, and to acquaint themſelves with the Lord in the morning of their youth.

But now to thoſe young men and women who beginne to ſeek, ſerve, and love the Lord in the primeroſe of their daies, the day of judgement will bee to them (*melodia in aure, jubilum in corde*) like muſick in the ear, and a jubilee in the heart, this day will be to them, a day of refreſhing, a day of redemption, a day of vindication, a day of coronation, a day of Conſolation, a day of Salvation, it will bee to them a marriage day, a harveſt day, a

Act. 3. 19, 20, 21. 22. Mic. 7. 7, 8, 9, 10, 11 Rev. 19 6, 7, 8, 9, 10. Mat. 25. 34. 10 v. 42

a pay day: Now the Lord will pay them for all the prayers they have made, for all the Sermons they have heard, for all the tears they have shed; in this great day Christ will remember all the individual offices of love and friendship shewed to any of his, now he will mention many things for their honor and comfort that they never minded, now the least and lowest acts of love and pity towards his, shall bee interpreted as a speciall kindnesse shewed to himself. Now the Crown shall bee set upon their heads, and the Royal Robe put upon their backs, now all the world shall see that they have not served the Lord for naught: Now Christ will pass over all their weaknesses, and make honourable mention of all the services they have performed, of all the mercies they have improved, and of all the great things that for his name and glory, they have suffered.

2 Tim. 4. 8
Mal. 3. 17, 18

CHAP.

CHAP. V.

Queſt. BUt here an apt queſtion may be moved, *viz.* *Whether at this great day, the ſins of the Saints ſhall bee brought into the judgement of diſcuſſion and diſcovery or no, whether the Lord will in this day publikely manifeſt, proclaim, and make mention of the ſins of his people, or no?*

I humbly judge according to my preſent light, that hee will not; and my reaſons for it are theſe, *viz.*

The firſt is drawn from Chriſts judiciall proceedings in the laſt day, ſet down largely and clearly in the 25. of *Matthew*, where he innumerateth only the good works they dad done, but takes no notice of the ſpots and blots, of the ſtains and blemiſhes, of the infirmities, and Innormities, of the weakneſſes and wickednesſes of his people. My

Deut 32. 4, 5, 6

Second Reaſon is taken from Chriſts vehement proteſtations that

Vide Aquin. 87. Suppl. Eſt. in l. 4. Sen. diſt. 47.

that they ſhall not come into judgement, Joh. 5. 24. *Verily, verily, I ſay unto you, he that heareth my word, and beleeveth on him that ſent mee, hath everlaſting life, and ſhall not come into condemnation, but is paſſed from death unto life.* Thoſe words ſhall not come into condemnation, are not rightly tranſlated, the Original is, εἰς κρισιν, ſhall not come into judgement, not into damnation, as you read it in all your Engliſh Books, I will not ſay what ſhould put men upon this expoſition rather than a true tranſlation of the Original word: further, it is very obſervable that no Evangeliſt uſeth this double aſſeveration but *John*, and he never uſeth it but in matters of greateſt weight and importance, and to ſhew the earneſtneſſe of his ſpirit, and to ſtirre us up to better attention, and to put the thing aſſerted out of all queſtion, and beyond all contradiction; as when we would put a thing for ever out of all queſtion, we do

Joh. 1. 51. ch 3. 3, 11 ch. 6. 26. 32. 47. 53. &c.

it

it by a double aſſeveration, verily, verily, tis ſo, &c.

Thirdly, becauſe his not bringing their ſinnes into judgement, doth moſt and beſt agree with many precious and glorious expreſſions that wee finde ſcattered (as ſo many ſhining ſparkling Pearls) up and down in Scripture, as Firſt, With thoſe of Gods blotting out the ſinnes of his People. *I even I am hee that blotteth out thy tranſgreſſions for my own ſake, and will not remember thy ſins.* Iſa.43.25: *I have blotted out as a thick cloud, thy tranſgreſſions, and as a cloud thy ſins.* Iſa.44.22 Who is this that blots out tranſgreſſions? hee that hath the kevs of heaven and Hell, at his Girdle, that opens and no man ſhuts, that ſhuts and no mans opens, hee that hath the Power of life and death, of condemning, and abſolving, of killing and making alive, hee it is that blots out tranſgreſſions; if an under Officer, ſhould blot out an inditement, that perhaps might

might do a man no good, a man might for all that bee at last cast by the Judge; but when the Judge or King shall blot out the inditement with their own hand, then the inditement cannot return, now this is every beleevers case and happiness.

Secondly, To those glorious expressions, of Gods not remembring of their sinnes any more, Isa. 43. 25. *And I will not remember thy sinnes*; *And they shall*
Ier. 31. 34 *teach no more every man his neighbour, and every man his brother, saying, know the Lord, for they shall all know mee from the least of them, to the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sinne no more.* So the Apostle,
Heb. 8. 12 *for I will bee merciful to their unrighteousnesse, and their sinnes, and their iniquities will I remember no more.*

And again the same Apostle saith, *This is the Covenant that I will make with them after those daies,*

daies, saith the Lord, *I will put my laws into their hearts, and in their minds will I write them: and their sins and iniquities will I remember no more.* Heb.10.17

The meaning is, their iniquities shall quite bee forgotten, I will never mention them more, I will never take notice of them more, they shall never hear more of them from mee, though God hath an iron memory to remember the sinnes of the wicked; yet hee hath no memory to remember the sins of the righteous.

That which Cicero said flatteringly of Cæsar, is truly affirmed of God, Nihil obliviſci ſolet præter injurias, he forgetteth nothing but the wrongs that daily are done him by his.

Thirdly, His not bringing their Sinnes into judgement, doth most and best agree with those blessed expressions, of his casting their Sinnes into the depth of the Sea; and of his casting them behind his back. *Hee will turn again, hee will have compassion upon us, hee will subdue our iniquities, and thou wilt cast all their sinnes into the depths of the Sea,* where sinne is once pardoned, the remission stands Mich.7.19

ſtands never to bee repeated, pardoned ſinnes ſhall never come in account againſt the pardoned man, before God any more, for ſo much doth this borrowed ſpeech import; if a thing were caſt into a River, it might bee brought up again, or if it were caſt upon the ſea, it might bee diſcerned, and taken up again, but when it is caſt into the depths, the bottome of the Sea, it can never bee boyed upon again.

By the Metaphor in the Text, the Lord would have us to know, the ſinnes pardoned ſhall riſe no more, they ſhall never be ſeen more they ſhall never come on the account more; hee will ſo drown their ſinnes, that they ſhall never come up before him the ſecond time.

And ſo much that other ſcripture imports. *Behold for peace I had great bitterneſſe, but thou haſt in love to my ſoul delivered it from the pit of Corruption:*

Iſa. 38.17

ruption; for thou haſt caſt all my ſins behind thy back: theſe laſt words are a borrowed ſpeech taken from the manner of men, who are wont to caſt behinde their backs, ſuch things as they have no minde to ſee, regard, or remember. A gracious ſoul hath always his ſinnes before his face (*I acknowledge my tranſgreſſions, and my ſin is ever before mee*;) and therefore no wonder if the Lord caſt them behind his back. The father ſoon forgets and caſts behind his back thoſe faults that the child remembers, and hath alwaies in his eyes; ſo doth the father of ſpirits. Pſal. 51. 3.

Fourthly, *His not bringing their ſinnes into judgement*, Doth beſt agree with that ſweet, and choice expreſſion of Gods pardoning the ſins of his people; *And I will cleanſe them from all their iniquity, whereby they have ſinned againſt mee; and I will pardon all their iniquities, whereby they have ſinned, and whereby they have tranſgreſſed againſt mee.* So *Micha* Jer. 33. 8.

Who is a God like unto thee that pardoneth iniquity, and passes by the transgression of the remnant of his heritage (as though hee would not see it, but wink at it) *hee retaineth not his anger for ever, because he delighteth in Mercy.* The Hebrew word (*Nose* from *Nasa*) that is here rendred pardoneth, signifies a taking away; when God pardons sin, hee takes it sheer away, that if it should bee sought for, yet it could not bee found, as the Prophet speaks; *In those daies, and in that time, saith the Lord, the iniquity of Israel shall bee sought for, and there shall bee none; and the sins of Judah, and they shall not bee found, for I will pardon them whom I reserve,* and those words, and *passeth by,* in the (aforecited) seventh of *Micha,* and the 18. according to the Hebrew (*Vegnober Gnal*) is, and *passeth over, God passeth over the transgression of his heritage,* that is, hee takes no notice of it, as a man in a deep muse; or as one that hath haste of business, seeth not

Mic. 7. 18.

Ier. 50. 20.

עָבַר

Gnabar, he passed over.

not things before him, his mind being buſied about other matters, hee neglects all to minde his buſineſſe. As *David* when hee ſaw in *Mephiboſheth* the feature of his friend *Jonathan*, took no notice of his lameneſſe, or any other defect, or deformity. So God beholding in his people the glorious image of his Son, winks at all their faults and deformities, which made *Luther* ſay, *do with mee what thou wilt, ſince thou haſt pardoned my ſin*; and what is it to pardon ſin, but not to mention ſin? Iſa. 40. 1. 2

Fifthly, *In his not bringing their ſinnes into the judgement of Diſcuſſion and Diſcovery*, Doth beſt agree to thoſe expreſſions of Forgiving, and covering; *Bleſſed is hee whoſe tranſgreſſion is forgiven, whoſe ſinne is covered.* Pſal. 32. 1 In the Original it is in the plural. Bleſſednesſes, loe, here is a plurality of bleſſings, a chain of pearls.

The like expreſſion you have in the 85. *Pſalme* and the 2 *verſ.*

Thou haſt forgiven the iniquity of thy people, thou haſt covered all their ſin. Selah. For the underſtanding of theſe Scriptures aright; take notice that to cover, is a Metaphorical expreſſion, covering is ſuch an action which is oppoſed to diſcloſure; to bee covered, is to bee ſo hid and cloſed, as not to appear. Some make the Metaphor from filthy loathſome objects, which are covered from our eyes, as dead carkaſſes are buried under the ground, ſome from Garments, that are put upon us to cover our nakedneſs, others from the Egyptians that were drowned in the red ſea, and ſo covered with water; others from a great gulf in the earth, that is filled up and covered with earth, injected into it: And others make it in the laſt place an alluſive expreſſion to the mercy-ſeat, over which was a covering; now all theſe Metaphors in the general tend to ſhew this, that the Lord will not look, he will not ſee,

Sic velantur, ut in judicio non revelentur.

ſee, he will not take notice of the ſins hee hath pardoned, to call them any more to a judiciall account.

As when a Prince reads over many treaſons, and rebellions, and meets with ſuch and ſuch which hee hath pardoned, he reads on, he paſſeth by, hee takes no notice of them, the pardoned perſon ſhall never hear more of them, he will never call him to account for thoſe ſinnes more. So here, &c. When *Cæſar* was painted, hee put his finger upon his ſcar, his wart. God puts his fingers upon all his peoples ſcars, and warts, upon all their weakneſſes, and infirmities, that nothing can bee ſeen but what is fair and lovely; *Thou art all fair my love, and there is no ſpot in thee.* Cant. 4. 7.

Sixthly, it beſt agrees to that expreſſion of not imputing of ſin. *Bleſſed is the man to whom the Lord imputeth not iniquity, and in whoſe ſpirit there is no guile.* So the Apoſtle in that, *Rom.* 4. 6, 7, 8. now Pſal. 32. 2

not to impute iniquity, is not to charge iniquity, not to ſet iniquity upon his ſcore, who is bleſſed and pardoned, &c.

Seventhly and laſtly, it beſt agrees with that expreſſion that you have in the 103. *Pſalm.* and the 11, and 12. *verſ. For as the heaven is high above the Earth, ſo great is his mercy towards them that fear him: As far as the Eaſt is from the Weſt; ſo far hath he removed our tranſgreſſions from us.* What a vaſt diſtance is there betwixt the Eaſt and the Weſt? of all viſible latitudes, this is the greateſt; and thus much for the third Argument. The

Fourth Argument, that prevails with me, to judge that Jeſus Chriſt will not bring the ſins of the ſaints into the judgement of diſcuſſion, and diſcovery in the great day, is, becauſe it ſeems unſuitable to three conſiderable things, for Jeſus Chriſt to proclaim the infirmities, and miſcarriages of his people to all the world.

First,

First, it seems to bee unsuitable to the glory and solemnity of that day, which to the Saints will be a day of refreshing, a day of restitution, a day of redemption, a day of coronation, as hath been already proved; now how surable to this great day of solemnity, the proclamation of the Saints sins will be, I leave the Reader to judge.

Secondly, It seems unsuitable to all those near and dear relations, that Jesus Christ stands in towards his, hee stands in the relation of *a Father, a Brother, a Head, a Husband, a Friend, an Advocate*; Now are not all these by the Law of relations, bound rather to hide and keep secret (at least from the world) the weaknesses and infirmities of their near and dear relations, and is not Christ? is not Christ much more? by how much hee is more a *Father, a Brother, a Head, a Husband, &c.* in a spiritual way, then any others can bee in a naturall way, &c.

Isa. 9. 6
Heb. 2. 11 12
Ephes. 1. 21, 22.
Rev. 19. 7
Iohn. 15. 1
Iohn 2. 1, 2

Thirdly; It ſeems very unſuitable to what the Lord Jeſus requires of his in this world, the Lord requires that his people ſhould caſt a mantle of love, of wiſdome, of ſilence, and ſecreſy over one anothers weakneſſes and infirmities.

Prov. 10. 12
1 Pet. 4. 8

Hatred ſtirreth up ſtrifes; but love covereth all ſins; loves mantle is very large; love will finde a hand, a plaiſter to clap upon every ſore, *Flavius Veſpaſianus* (the Emperour) was very ready to conceal his friends vices, and as ready to reveal their virtues: So is divine love in the hearts of the Saints,

Mat. 18. 15

If thy brother offend thee, go and tell him his fault between him and thee alone; if he ſhall hear thee, thou haſt gained thy brother. As the Pills of reprehenſion are to bee gilded and ſugred over with much gentleneſſe, and ſoftneſſe; ſo they are to bee given in ſecret, tell him between him and thee alone. Tale-bearers, and Tale-hearers, are alike abominable, hea-

heaven is too hot, and too holy a place for them, *Pſal.* 15. 3. now will Jeſus Chriſt have us carry it thus towards offending Chriſtians, and will hee himſelf act otherwiſe? nay, is it an evil in us to lay open the weakneſſes and infirmities of the Saints to the World? and will it be an excellency, a glory, a vertue in Chriſt, to do it in the great day? &c.

A fifth Argument is this, it is the glory of a man to paſs over a tranſgreſſion. *The diſcretion of a man deferreth his anger, and it is his glory to paſſe over a tranſgreſſion*, or to paſs by it, as we do by perſons or things, wee know not, or would take no notice of. Now *is it the glory of a man to paſs over a tranſgreſſion*, and will it not much more bee the glory of Chriſt, ſilently to paſs over the tranſgreſſions of his people, in the great day? The greater the treaſons and rebellions are that a Prince paſſes over, and takes no notice of, the more is it his ho-

Prov 19. 11

Non amo quenquam niſi offendam, ſaid a Heathen.

honour, and glory; and ſo doubtleſſe it will be Chriſts in that great day. To paſs over all the treaſons and rebellions of his people, to take no notice of them, to forget them, as well as to forgive them.

The Heathens have long ſince obſerved, that in nothing man came nearer to the glory and perfection of God himſelf, than in goodneſs and clemency. Surely if it be ſuch an honor to man *to paſs over a tranſgreſſion*, it cannot bee a diſhonour to Chriſt, to paſs over the tranſgreſſions of his people, hee having already buried them in the Sea of his bloud. Again ſaith *Solomon, it is the glory of God to conceal a thing.* And why it ſhould not make for the glory of divine love to conceal the ſins of the Saints; in that great day, I know not: and whether the concealing the ſins of the Saints in that great day, will not make moſt for their joy, and wicked mens ſorrow, for their comfort, and wicked mens terrour and torment, I will leave you

Prov. 25. 2

to

to judge, and time and experience to decide; And thus much for the resolution of that great question. Having done with the Motives that may incourage and provoke young men to bee good betimes, to know, love, seek, and serve the Lord in the spring and morning of their days.

CHAP. VI.

I Shall now come to those directions and helps, that must (by assistance from heaven) bee put in practice, if ever you would be good betimes, and serve the Lord in the prime-rose of your daies. Now all that I shall say, will fall under these two heads.

First, *Some things you must carefully and warily decline, and arm your selves against*: and

Secondly, *There are other things that you must prosecute and follow.* First, *There are some things that you must warily decline*, and they are these.

1 Di-

1 Direction.

First, *If ever you would be good betimes, if you would be gracious in the spring and morning of your youth,* Oh! *then take heed of putting the day of death far from you.*

Amos 6.3.

Young men are very prone to look upon death afar off, to put it at a great distance from them, they are apt to say to death, as *Pharaoh* said to *Moses*, *Get thee from mee, and let me see thy face no more*; if old men discourse to them of death, they are ready to answer as the High-Priest did *Judas* (in a different case) *what is that to us, look you unto it*? we know sickness will come, and death is a debt that wee must all pay, but surely these guests are a great way from us, for doth not *David* say, *the daies of a man are threescore years and ten*? we have calculated our nativities, and we cannot abate a day, a minute, a moment, of *threescore and ten*; and therefore it is even a death to us to think of death, there being so great a distance between our birth-

Exo. 10.28

Mat. 27. 4

Ps. 90. 10

day,

day, and our dying-day, as wee have caſt up the account.

Ah young men! it is ſad; it is very ſad, when you are ſo wittily wicked, as to ſay with thoſe in *Ezekiel*, *Behold they of the houſe of* Iſrael *ſay, the viſion that he ſeeth is for many daies to come, and hee prophecyeth of the times that are afar off.* Ezek. 12. 27

Ah! Young men, young men, by putting far away this day, you gratifye Satan, you ſtrengthen ſin, you provoke the Lord, you make the work of faith and repentance more hard and difficult; you lay a ſad foundation for the greateſt fears and doubts.

Ah! how ſoon may that ſad word be fulfilled upon you. *The Lord of that ſervant that ſaith, his Lord delayeth his comming, ſhall come in a day when he looketh not for him, and in an houre that hee is not aware of, and ſhall cut him aſunder* (or cut him off) *and appoint him his portion with Hypocrites, there ſhall bee weeping and gnaſhing of teeth.* Mat 24. 48, 49, 50, 51.

teeth. When *Sodom*, when *Pharaoh*, when *Agag*, when *Amaleck*, when *Haman*, when *Herod*, when *Nebuchadnezzar*, when *Belshazzar*, when *Dives*, when the fool in the Gospel, were all in their prime, their pride, when they were all in a flourishing state, and upon the very top of their glory, how strangely, how suddenly, how sadly, how fearfully, how wonderfully, were they brought down to the grave, to hell!

Ah young man! who art thou, and what is thy name, or fame, what is thy power or place, what is thy dignity or glory, that thou darest promise thy self an exemption from sharing in as sad a portion as ever Justice gave to those who were once very high, who were seated among the stars, but are now brought down to the sides of the pit. I have read a story of one, that gave a young Prodigal a Ring with a Deaths head, on this condition, that hee should one hour daily for seven daies

Isa. 13. 10. 11, 12, 13, 14, 15, 16, 17.

daies together, look and think upon it, which bred a great change in his life.

Ah young men! the ſerious thoughts of death may do that for you, that neither friends, counſel, examples, prayers, ſermons, tears, hath not done to this very day. Well, remember this, to labour not to dye, is labour in vain, and to put this day far from you, and to live without fear of death, is to dye living. Death ſeizeth on old men, and laies wait for the youngeſt. Death is oftentimes as near the young mans back, as it is to the old mans face.

Senibus mors in januis, adole ſcentibus in inſidiis, Bernard. De converſ ad Cler. c. 14

It is ſtoried of *Charles* the fourth, King of *France*, that being one time affected with the ſenſe of his many and great ſins, he fetcht a deep ſigh, and ſaid to his wife, by the help of God, I will now ſo carry my ſelf all my life long, that I wil never offend him more; which words he had no ſooner uttered, but he fell down dead and dyed.

Do not young men put this day far from you, least you are suddenly surprized, and then you cry out (when too late) *a Kingdome for Christ, a Kingdome for a Christ*; as once Crookt-back *Richard* the Third in his Distresse, *a Kingdome for a horse, a Kingdom for a horse*.

Ah young men! did you never hear of a young man that cryed out; *Oh! I am so sick, that I cannot live, and yet* (wofull wretch that I am) *so sinfull, that I dare not die, Oh that I might live! Oh that I might dy! Oh that I might do neither*. Well young men, remember this, the frequent, the serious thoughts of death will prevent many a sinne, it will arm you against many temptations, it will secure you from many afflictions, it will keep you from doting on the World, it will make you do much in a little time; it will make Death easy when it comes, and it will make you look out betimes for a Kingdome that shakes

a Pet. 1. 13 14
Eccl. 9. 10.

Judges and the people were to hear it but once; and then it was likely that they at the first instant might bee as well pleased as he.

Ah! Young men, your leaning upon your selves, or upon others, will in the end bee bitternesse and vexation of spirit; Young men are very apt to lean on their own wit, Wisdome, Arts, Parts, as old men are to lean on a staff to support them; (as the Hebrew Word signifies, that is rendred *Lean*, in that of *Prov.* 3.5.) this hath been the bane of many a choice wit, the loss of many a brave Head, the ruine of many a subtile pate.

שָׁעַן Shagnan.

Ajax thought it was for cowards and weaklings to lean upon the Lord for succour, not for him, whence hee was foiled; lean not to great parts, lean not to naturall or acquired accomplishments, least you loose them and your selves too. Leaning to

natural, or moral excellencies, is the ready way to bee ſtript of all. *Babylon* that bore her ſelf bold upon her high Towers, thick walls, and twenty years proviſion laid in for a ſiege, was ſurprized by *Cyrus*.

Twas ſaid of *Caeſar*, that hee received not his wounds from the ſwords of enemies, but from the hands of friends, that is, from truſting in them.

Ah! How many young men have been wounded, yea, ſlain by truſting to their own underſtanding, their own abilities.

Twas an excellent ſaying of *Auſtin*, (*in te ſtas, et non ſtas*) hee that ſtands upon his own ſtrength, ſhall never ſtand. A Creature if like a ſingle drop left to it ſelf, it ſpends and waſtes it ſelf preſently, but if like a drop in the fountain and Ocean of being, it hath abundance of ſecurity.

Ah! Young men, Young men, if you will needs be leaning, then lean upon pretious Promiſes,

2 Pet. 1. 4
Pſal. 27. 1

ſes, lean upon the rock that is higher than your ſelves, lean upon the Lord Jeſus Chriſt, as *John* did, who was the youngeſt of all the Diſciples, and the moſt beloved of all the Diſciples. *John* leaned much, and Chriſt loved him much. O lean upon Chriſts wiſdome for Direction, lean upon his power for protection, lean upon (his purſe) his fulneſſe for proviſion, lean upon his eye for approbation, lean upon his righteouſneſs for juſtification, lean upon his bloud for remiſſion, lean upon his merits for ſalvation. As the young Vine without her wall to ſupport her, will fall and ſink: So will you young men without Chriſt puts under his everlaſting arms to ſupport you, and uphold you; therefore above all leanings, lean upon him, by leaning on him you will engage him; by leaning on him you will gain more honour than you can give; by leaning on him, you

Ioh. 21.20 ch. 13.23

Can 8.5

may even command him, and make *him eternally* yours, &c.

3 Direction.

Thirdly, *If you would bee good betimes, if you would seek and serve the Lord in the spring and morning of your daies, then take heed of flatterers and flattery.* Ah! how many Young men might have been very good, who are now exceeding bad, by hearkning to flatterers, and affecting flattery. Flattery undid young *Reboboam*, *Ahab*, *Herod*, *Nero*, *Alexander*, &c. Flatterers are soul-murderers, they are soul-undoers, they are like evil Chyrurgions that skin over the wound, but never heal it.

1 King 12 and ch. 22 Act. 12. 21, 23, 24.

Anastatius the Emperours motto was (*mellitum venenum blanda oratio*) smooth talk proves often sweet Poyson; Flattery is the very spring and mother of all impiety, it blows the Trumpet and draws poor souls into rebellion against God, as *Sheba* drew *Israel* to rebel against *David*,

David, it put our first Parents upon tasting the forbidden fruit; it put *Absolon* upon dethroning of his father; it put *Haman* upon plotting the ruine of the *Jews*; it put *Corah*, *Dathan*, and *Abiram*, upon rebelling against *Moses*; it makes men call evil good, and good evil, darknesse light, and light darknesse, &c. it puts persons upon neglecting the means of Grace, upon undervaluing the means of Grace, and upon contemning the means of Grace; it puts men upon abasing God, slighting Christ, and vexing the spirit, it unmans a man, it makes him call black white, and white black, it makes a man change Pearls, for Pebles, and Gold for Counters, it makes a man judge himself wise, when hee is foolish; knowing, when he is ignorant; holy, when hee is Prophane; Free, when hee is a Prisoner; Rich, when hee is Poor; high, when hee is low; full, when hee is empty; happy, when hee is miserable.

The Flatterers told Dionysius that his spittle was as sweet as hony. Rev. 3. 17, 18

ſerable. Ah! Young men, young men, take heed of Flatterers, they are the very worſt of ſinners, they are left of God, blinded by Satan, hardned in ſinne, and ripened for hell. God declares ſadly againſt them, and that in his word, and in his works; in his word, as you may ſee by comparing theſe ſcripture together, *Deut.* 29. 18, 19, 20. *Pſal.* 78. 36: *Pſal.* 36. 1, 2. *Job*, 17. 5. *Ezekiel* 12. 24. *Dan.* 11. 21, 32, 34. *Pſa.* 12. 2, 3. *They ſpeak vanity every one with his neighbour, with flattering lips, and with a double heart, do they ſpeak. The Lord ſhall cut off all Flattering lips, and the tongue that ſpeaketh proud things*: And as God declares ſadly againſt them in his word, ſo hee hath declared terribly againſt them in his works, as you may runne and read in his judgements executed upon *Ahabs* flattering Prophets and upon *Haman*, and upon *Daniels* (Princely) falſe Accuſers, &c. And why then will not you

Karath, ſignifies any cutting off, either by death or baniſhment, &c.

you ſtop your eares againſt thoſe wretches, that the hand and heart of God is ſo much againſt?

Again, As God declares againſt them, ſo good men deteſt them, and declare againſt them, as you may ſee by comparing theſe Scriptures together, *Pſal.* 5. 8, 9, 10. *Prov.* 2. 16. *Prov.* 7. 21. *Prov.* 28. 23. *Job* 32. 21, 22. 1 *Theſ.* 2. 5. 20. *Prov.* 20. 19. *Meddle not with him that Flattereth with his lips?* Why ſo? why, becauſe a man that flattereth his Neighbour, ſpreadeth a net for his feet, *Prov.* 29. 5. The Hebrew word (*Mahhalik* from *hhalak*) that is here rendred *Flatterer*, ſignifies a *Smooth boots*, a ſoft butter-ſpoken man, becauſe flatterers uſeth ſmooth ſoft ſpeeches. Alſo the word ſignifies *to divide*, becauſe a Flatterers tongue is divided from his heart. Flatterers have their nets, and thoſe that give ear to them will be taken to their ruine. A lying tongue hat-

A preacher in Conſtantines time, preſumed to call the Emperour Saint to his face, but hee went away with a check, Euſeb. de vit. Conſt. l. 44.

hateth those are that afflicted by it, *and a Flattering mouth worketh ruine, Prov. 26.* ult. A Flattering mouth ruines name, fame, estate, body, soul, life.

Valerian the Roman Emperour used to say (*Non aterba, sed blanda*) not bitter, but Flattering words do all the mischief.

When *Alexander* the Great, was hit with an Arrow in the siege of an *Indian* City, which would not heal, hee said to his Parasites you say that I am *Jupiters* sonne, but this wound cries, that I am but a man.

Now shall good men detest them, and abhor them as they are the pest of pests, the plague of plagues, and will you own them, will you take pleasure in them, to your ruine here and hereafter, the Lord forbid? Oh say to all Flatterers as hee to his Idols, *Get you hence, for what have I more to do with you?*

Nay once more consider, that not

The Hebrew word הוֹת Dahhah, signifies such a violent forceing of one, as he cannot stand, it signifies to throw down, to drive on forwards till a man fall into destruction.

Hos. 14. 8

not onely the good, but the bad, not onely the best, but (some of) the worst of men have manifested their detestation of Flatterers and Flattery.

Leo the Emperour used to say, (*occulti inimici pessimi*) a close enemy, is farre worse than an open. When a Court Parasite praised *Sigismund* the Emperour above measure, the Emperour gave him a sound box on the ear.

When *Anistobulus* the Historian presented to *Alexander* the Great book that hee had written of his glorious acts, wherein hee had Flatteringly made him greater than hee was; *Alexander* (after he had read the book) threw it into the river *Hydaspes*, and said to the Author, it were a good deed to throw thee after it.

When the Flatterers Flattered *Antigonus*, hee cryed out (*mentiris, mentiris in gutture, Hæ virtutes non latent in me*) thou lyest, thou lyest in thy throat, these vertues

tues that thou ſpeakeſt of, I have not in mee, but I am like a Leopard that have ten black ſpots to one white.

Auguſtus Cæſar, and *Tiberius Cæſar*, were deadly enemies to Flatterers, inſomuch that they would not bee called Lords by their own children.

A good Symbole is attributed to *Trebonianus Gallus*, *viz.* (*Nemo amicus idem et adulator*) no Flatterer can be a true friend.

Ariſtippus (the Philoſopher) ſeeing *Diogenes* waſhing of herbs for his dinner, ſaid, if *Diogenes* knew how to make uſe of Kings, hee need not live upon raw herbs as hee doth, to which *Diogenes* replyed, that if *Ariſtippus* could content himſelf with Herbs, hee need not to turn Spaniel, or to Flatter King *Dionyſius* for a meals meat.

Ah! Young men, young men, ſhall God, ſhall good men, ſhall bad men deteſt and declare againſt Flatterers and Flattery, and will

not

not you turn a deaf ear upon them, yea fly from them, as from a ſerpent, and ſhun them as you would ſhun hell it ſelf, if you do not, the very Heathens but now cited, will riſe in judgement againſt you.

Flatterers are the very worſt of ſinners. The Flatterers told *Caſar*, that his freckles in his face, were like the ſtarres in the firmament; they bought and ſold *Aurelius* the Emperour at pleaſure. And *Auguſtus* complained when *Varrus* was dead, that hee had none now left that would deal plainly and faithfully with him.

So men may gain by Flattery, they will bee like *Harpalus*, who ſaid, (*Quod Regi placet, mihi placet*) that which pleaſeth the King, pleaſeth me.

When *Aſtyages* ſet his own Sonne before him to feed upon him; O but let every young man ſay, (into whoſe hands this treatiſe ſhall fall) *Quod Deo pla-*

placet mihi placet) that which pleaseth God pleaseth me.

Whilst an Asse is stroaked under the belly, you may lay on his back what burden you please

I have been the longer upon this out of love to young men souls, who are so apt to bee ensnared in the Flatterers net; if ever you would bee good in good earnest, you must abhor flatterers as the first-born of the Devil, and as such that are most pernitious to mens happinesse both here and hereafter.

It is reported of one *Oramazes* that hee had an enchanted Egg, in which (as hee boasted himself) hee had inclosed all the happinesse of the World, but being broken, nothing was found in it but wind. *Flatterers are the greatest cheaters, the greatest deceivers, in the world.*

They say of the *Crocodile*, that when hee hath killed a man, hee will weep over him, as if he were sorry, and did repent for what hee had done; the Application is easy.

4 Directi-

4 Direction.

Fourthly, *If you would bee good betimes, if you would seek and serve the Lord in the spring and morning of your days, then take heed of engaged affections to the things of the world.*

The Young man in the Gospel took many a step towards heaven, *All these things have I kept from my youth up, what lack I yet?* Christ makes a very fair offer to him in the next words, *Jesus said unto him if thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow mee,* thou shalt have heaven for earth, a sea for a drop, a treasure for a mite, a crown for a crum. I but the young mans affections were strongly engaged to the things of the world, and therefore he turns his back upon Christ, and goes away sorrowful, because hee had great possessions. O the madness, the folly of this young man, who to enjoy a little temporall

Mat. 15. 16. 24.

Multi a mando res noxias sunt miseri, habendo miseriores. August. in Psal. 86.

temporal felicity, hath bid an everlasting farewell to Christ and Glory, in that *Gen.* 13. 2. it is said that *Abraham* was very rich in Cattel, in silver, and in gold, the Hebrew word (*Cabedh*) that is here rendred *Rich*, signifies heavy, it signifies a burden, to shew us that riches are a heavy burden, and a hinderance many times to heaven and happinesse; and this young man in the Gospel found it so to his eternal undoing. Though the load-stone cannot draw the Iron when the Diamond is in presence, yet earthly possessions did draw this young mans soul away, when Christ the Pearl of price was present; the World is a silken net, and this young man found it so; the world is like Golden fetters, and this young man found it so; the world is like sweet poyson, and this young man found it so; for hee had drunk so large a draught of it, that there was no room in his soul for Christ or heaven, for

They are dulce venenum, a sweet poyson. Bern.

grac

grace, or Glory. Some ſay that when the Serpent *Scytale* cannot overtake the flying Paſſenger, ſhee doth with her beautifull colours ſo aſtoniſh and amaze them, that they have no power to paſs away, till ſhee have ſtung them; ſuch a ſerpent the World proved to the young man in the Goſpel, it did ſo affect him and take him, ſo amaze him, and amuze him, that he could not ſtir till it ſtung him to death.

When the Moon is fulleſt, it is furtheſt from the Sun, ſo the more men have of the World, the further (commonly) they are from God, and this the young man in the Goſpel made good.

If money were thrown to the dogs, they would not ſo much as ſmell at it, the greater is their folly and madneſſe, that will go to hell gates for it

Many have ventured life and limb, and many a better thing to gain the things of this world, and yet after all, they have got nothing at all. *Achans* golden wedge, proved a wedge to cleave him, and his garment, a garment to throw'd him.

The whole world is circular,

the heart of a man is triangular, and wee know a circle cannot fill a triangle; yea, if it bee not filled with the three persons in Trinity, it will bee filled with the World, the Flesh, and the devil. The world may bee resembled to the fruit that undid us all, which was fair to the sight, smooth in handling, sweet in taste, but deadly in effect and operation.

Ah! Young men, Young men, have none of you found it so?

1 King 9. 13 The world in all its bravery is no better than the Cities which *Solomon* gave to *Hiram*, which hee called *Cabul*, that is to say, displeasing — or dirty, the world will afford nothing but triviall Flowers, surrounded with many bryers: O the vanity! the uncertainty, the imperfection of all things below, if a man should weigh his pay, and his pains together, his miseries, and his pleasures together, his joyes and his

his ſorrows together, his mercies, and his croſſes together, his good daies, and his bad daies together, will hee not conclude vanity of Vanity; and all is Vanity?

It was a wiſe and Chriſtian Speech of *Charls* the fift, to the Duke of *Venice*, who when hee had ſhew'd him the glory of his Princely Palace, and earthly Paradiſe, inſtead of admiring it, or him for it, onely returned him this grave and ſerious memento, (*Hæc ſunt quæ facunt invitos mori*) theſe are the things which make us unwilling to dye; it was a good ſaying of one to a great Lord (upon his ſhewing him his ſtately houſe and pleaſant Gardens) Sir; you had need make ſure of heaven, or elſe when you dye, you will bee a very great looſer.

In my other Treatiſes you may read more of the vanity inſufficiency, impotency, mutability uncertainty, and inconſtancy of the world, and to them I refer you.

Ah! Young men, Young men, tis onely Heaven that is above all winds, ſtormes, and tempeſts, Nor hath God caſt

man out of Paradise for him to think to finde out another Paradise in this world, the main reason, why many young men dote upon the world, is because they are not acquainted with a greater glory; Men ate Acorns till they were acquainted with the use of Wheat. The woman had the Moon under her feet, when she was cloathed with the Sun, and had a Crown of twelve stars upon her head.

Rev. 12. 1

Ah! Young men; were you but cloathed with the Sunne of Righteousnes, and had you a crown set upon your heads, by the hand of faith, you would have all the things of this world which are as low, bespotted, and mutable, as the Moon, under your feet; well young men, as ever you would be good betimes, sit loose from the things of this world, be no longer worshippers of this golden calf, and never let the World, that should bee but your servant, become your Lord; O

Heb. 11. 24, 25, 26, 27, 35. ch. 10. 34.

let

O let not the Devil and the world have more ſervice for an ounce of gold! than Chriſt ſhall have for the Kingdome of heaven.

Ah young men! the World and you muſt part, or Chriſt and you will never meet; *you cannot ſerve God and Mammon.* The two poles ſhall ſooner meet, than the love of Chriſt, and the love of the World. Mat. 6. 14

5 Direction.

Fifthly, *If you would bee good betimes, if you would know, ſeek, and ſerve the Lord in the ſpring and morning of your youth; then take heed betimes of carnal reaſon, take heed of conſulting with fleſh and bloud;* Gal. 1. 15, 16

Many a hopeful young man hath been undone temporally, and undone eternally, by hearkning to thoſe evil counſellors.

Carnal reaſon is an enemy, yea, an utter enemy, nay, it is not only an utter enemy, but it is enmity, yea, enmities, *Rom.* 8. 7. An enemy may bee reconciled, but

Cicero a Heathen could ſay, that man would not bee ſo wicked, and do ſo wickedly, were it not his reaſon.

enmity can never bee reconciled. Carnal Reason is not onely averse, but it is utterly averse to all Goodnesse; it builds strong holds and syllogisms against the most glorious Gospel-truths, and accounts the pretious things of Christ as a strange thing; carnal Reason will make God and Gospel do homage to it; when carnal Reason is in the Throne, Christ and his truths must all bow, or bee judged before its bar.

Ah! Young men, young men, as ever you would bee good betimes, stop your ears against all carnal reasonings within you, carnal Reason judges the choicest things of the Gospel to bee meer foolishnesse, it is purblinde, and cannot see how to make a right judgement of Christ, his word, his waies, and yet will controule all. 1 Cor. 1. 23

If you are resolved to bee still scholars to this Master, then you must resolve to bee unhappy here,

and

and miserable hereafter. But

It is safer and better for you to imitate those young men, who in the morning of their daies have graciously, wisely, and resolutely withstood those evil Counsellors; Carnal Reason, Flesh and bloud; *Joseph* and *Moses*, *Daniel*, *Shadrach*, *Meshach*, and *Abednego*; all these in the Prime-rose of their youth were good, at turning the deaf ear to carnal counsel, and carnal counsellors. Gen. 39. 7, 8, 9, 10, 11 &c. Heb. 11. 24, 25, 26. Dan. 1

Cassianus reports of a young man that had given himself up to a Christian life, and his parents misliking that way, they wrote letters to him, to perswade him from it; and when he knew there were letters come from them, hee would not open them, but threw them in to the fire; this example is worth a following.

Another famous example you have in the story of King *Edward* the sixth, when *Crammer* and *Ridly* came to him, and were very earnest to have him give way

to his Sister the Lady *Mary* to have Masse; hee stood out and pleaded the case with them that it was a sin against God, and provoking to the eyes of his glory, &c. but they still continued to use many carnall Arguments to perswade the King (who was but a child about fifteen years of age) but hee withstood them a great while, but at length when hee saw he could not prevail with all his pleading against those grave men, but that they still continued their suit, hee burst out into bitter weeping, and sobing, desiring them to desist; the motioners seeing his zeal and constancy wept as fast as hee, and being overcome, they went away, and told one that the King had more divinity in his little finger, than they had in all their bodies.

Ah! young men, it will be your safety, and your glory to write after this Princely coppy, when you are surrounded with carnal reason and carnal counsellors, &c.

Sixthly,

6 Direction.

Sixthly, and Laſtly, *If you would bee good betimes, then take heed of comparing your ſelves with thoſe that are worſe than your ſelves.*

Young men are very apt to compare themſelves with thoſe that are worſe than themſelves, and this proves a ſnare unto them, yea, oftentimes their bane, their ruine; As it did the young Phariſee in the Goſpel, who pleaded his negative righteouſneſſe, hee was not as other men are, extortioners, unjuſt, adulterers, and ſtood on his comparative goodneſſe, nor as this publican; he ſtands not only upon his compariſons, but upon his diſpariſons, being blind at home, and too quick ſighted abroad, hee contemneth and condemneth, the poor publican who was better than himſelf; making good that ſaying of *Seneca*, the nature of man ſaith hee, is very apt (*natmur perſpicillis magis quam ſpeculis*) to uſe ſpectacles to behold other mens faults, rather than

Joh. 9. 39, 40.

Luk. 18. 11, 12, 13, 14

Thales one of the ſeven ſages, being aſked what was the eaſieſt thing in the world to do, anſwered, to know other mens faults, and none of our own.

than looking-glasses to behold our own; such Pharisees do justly incur the censure which that sowre Philosopher past upon Grammarians, that they were better acquainted with the evil of *Vlysses*. than with their own.

Diogenes apud Laertium. l. 6

Ah! Young man, young man, you know, he that drinks poyson, though he drinks not so much as another, and hee that commits treason, though not so great, so high Treason as another, shall yet as certainly bee poysoned, and hanged, as hee that hath drunk a greater quantity of poyson; and committed higher acts of treason.

Mat. 11. 22, 23, 24, 25.

As in heaven one is more glorious than another, so in hell one shall bee more miserable than another. Aug.

Sirs, do not delude and befool your own souls, if you are not as wicked as others, you shall not bee as much tormented as others, but yet you shall bee as certainly damned as others, you shall as certain to hell as others, you shall as sure bee shut out for ever from God, Christ, Saints, Angels, and all the Treasures, plea-

pleaſures, and gloties of Heaven, as others, except it bee prevented, by timely repentance on your ſide, and pardoning mercy on Gods. Wilt thou count it madneſſe? Oh! young man in him that is ſick to reaſon thus, I am not ſo ſick, as ſuch and ſuch, and therefore I will not ſend to the Phyſitian; And in the wounded man to ſay, I am not ſo deſperately wounded as ſuch and ſuch, and therefore I will not ſend to the Surgeon; and in the traitor to ſay, I am not guilty of ſo many foul, and hainous treaſons as ſuch and ſuch, and therefore I will not look after a pardon; and in the neceſſitous man to ſay, I am not ſo hard put to it as ſuch and ſuch; and therefore I will not welcome a hand of charity? and wilt thou not count it the greateſt madneſſe in the world, for thee to put off thy repentance, and thy returning to the Lord in the ſpring and morning of thy youth, becauſe that thou art not as ſinful

as wicked as such and such, if to have a softer bed, a milder punishment in hell, than others, will satisfye thee, then go on; but if thou art afraid of the worm that never dyes, and of the fire that never goes out, being like that stone in *Arcadia*; which being once kindled, could not bee quenched; O then begin to bee good betimes; O seek and serve the Lord in the spring and morning of your dayes!

Chrysost. Hom. 44. in Matt.

To think often of Hell, is the way to bee preserv'd from falling into hell. Ah! young men, young men, that you would often consider of the bitternesse of the damneds torments, and of the pittilesnesse of their torments, and of the diversity of their torments, and of the easelesnesse of their torments, and of the remedilesnesse of their torments. (*Momentaneum est quod delectat, Æternum quod cruciat.*) The sinners delight here is momentany, that which torments hereafter is perpetuall, when a Sinner

Sinner is in Hell, doſt thou think Oh! young man, that another Chriſt ſhall bee found to dye for him, or that the ſame Chriſt will bee crucified again for him, or that another Goſpel ſhould be preached to him, Surely no.

Ah! why then wilt thou not betimes return and ſeek out after the things that belong to thy everlaſting peace. I have read of Pope *Clement*, the fifth, that when a young Nephew of his dyed, hee ſent his Chaplain to a Necromancer, to know of him how it fared with him in the other world, the Conjurer ſhewed him to the Chaplain lying in a fiery bed in Hell, which when the Pope underſtood, he never joyed more &c. Iac. Rev. hiſt. Pont. Rom. 199.

Ah! Young man, that theſe occaſional hints of hell, may bee a means to preſerve thee from lying in thoſe everlaſting flames.

Bellarmine tells us of a certain advocate of the Court of *Rome*, that

Bellar. de arte moriendi, l. 2, c. 10

that being at the point of death, was stirred up by them that stood by, to repent and call upon God for mercy, hee with a constant countenance, and without sign of fear, turned his speech to God, and said, Lord, I have a desire to speak unto thee, not for my self, but for my wife and children, for I am hastening to hell, neither is there any thing that thou shouldest do for mee, and this he spake, saith *Bellarmine* (who was present and heard it) as if he had spoken of a journey to some village, or town, was no more affrighted.

Sir *Francis Bacon* also in his history of *Henry* the seventh, relates how it was a common by-word of the Lord *Cordes*, that hee would be content to lye seven years in hel, so he might win *Calice* from the English; but if thou O young man art given up to such desperate Atheisme, and carnal Apprehensions of hell; I am affraid God will confute thee one day by fire and brimstone, but I would willingly

hope

hope better things of all thoſe young perſons, into whoſe hands this Treatiſe ſhall fall, and thus you ſee what things muſt be declined and avoided, if ever you would be good betimes, if ever you would ſeek and ſerve the Lord in the ſpring and morning of your dayes.

CHAP. VII.

BUt in the ſecond place, *as thoſe things muſt be declined, ſo other things muſt carefully and diligently bee practiſed, if ever you would bee good betimes.* I ſhall inſtance only in thoſe that are moſt conſiderable and weighty, as

Firſt, *If ever you would bee good betimes &c. then you muſt labour to be acquainted with four things betimes.*

1 Duty.

Firſt, *You muſt labour to acquaint your ſelves with the Scripture betimes*, you muſt ſtudy the word betimes, *David* ſtudyed the word

in

Psal. 119. 97, 98, 99, 100, 101, 102, 103.

in the morning of his daies, in the primerose of his youth, and this made him wiser than his enemies, yea, then his teachers, this made him as much excel the ancients, as the Sun excels the moon, or as the Moon excels the twinkling stars. *Timothy* was good betimes, and no wonder, for in the primerose of his daies, hee was acquainted with the Scripture, hee was inured to the Word from his child-hood, yea from his infancy, as the word properly signifies, so in that 119 *Psalm* the 9. *Wherewithall shall a young man cleanse his way? by taking heed according to thy word*; there is no way to a holy heart, and a clean life, but by acquainting of your selves with the word betimes; one hath long since observed, that God hath bowed down the Scriptures to the capacity even of babes and sucklings, that all excuse may bee taken away; and that young men may bee encouraged to study the scrip-

2 Tim. 3 15 ἀπὸ βρέφους. from a suckling.

Aug.

Scripture betimes. Ah! Young men, no Hiſtories are comparable to the Hiſtories of the ſcriptures. 1 for Antiquity. 2 Rarity. 3 Variety. 4 Brevity. 5 Perſpicuity. 6 Harmony. 7 Verity. All other Books cannot equal Gods, either in age, or authority, in dignity, or excellency, in ſufficiency, or glory.

Adoro Plenitudinem ſcripturarum. Tertullian

Moſes is found more ancient and more honourable, than all thoſe whom the *Grecians* make moſt ancient and honourable; as *Homer*, *Heſiod*, and *Jupiter* himſelf, whom the *Greeks* have ſeated in the top of their divinity.

The whole Scripture is but one intire love letter, diſpatcht from the Lord Chriſt to his beloved Spouſe, and who then but would ſtill bee a reading in this love letter? Like *Cacilia* a Roman maiden of Noble Parentage, who carried alwaies about her the New-Teſtament, that ſhe

Gregory, calls the Scripture (Cor & animam Dei) the heart and ſeal of God.

 might

might still bee a reading in Christs love letter, and behold the sweet workings of his love, and heart, towards his dear and pretious ones.

Luther found so much sweetnes in the word, in Christs love letter, that made him say, he would not live in Paradise if hee might, without the word (*at cum verbo etiam in inferno facile est vivere*) but with the word he could live in hell it self.

The word is like the stone *Garamantides*, that hath drops of Gold in it self, enriching of the beleeving soul. This the Martyrs found, which made them willing to give a load of hay for a few leaves of the Bible in *English*.

Augustine professeth that the Sacred Scriptures were his holy delight.

Hier. Epistola ad Heliod. in Epitaphium Nepotiani

And *Hierom* tells (us) of one *Nepotianus*, who by long and assiduous mediration on the holy Scriptures, had made his breasts the library of Jesus Christ.

And

And *Rabbi Chiia* in the *Jeruſalem Talmud*, ſaith, that in his account all the world is not of equal value with one word out of the Law. That which a Papiſt reports lyingly of their Sacrament, of the Maſs, *viz.* that there are as many myſteries in it, as there bee drops in the Sea, duſt on the earth, Angels in heaven, ſtars in the ſky, Atomes in the Sun-beams, or ſands on the Sea-ſhore, &c. may be truly aſſerted of the holy ſcriptures.

Oh the myſteries, the excellencies, the glories, that are in the word; Ah, no book to this book, none ſo uſeful, none ſo needfull, none ſo delightfull, none ſo neceſſary to make you happy, and to keep you happy as this. It is ſaid of *Cæſar* (*major fuit cura Cæſari libellorum quam purpuræ*) that hee had greater care of his books, than of his Roval Robes, for ſwimming thorow the waters to eſcape his enemies, hee carried his books in his hand above the

waters, but lost his Robe, now what are *Cæsars* books to Gods books.

Psal. 119

Ah! Young men, young men, the word of the Lord is a light to guide you; a Counsellor to counsel you; a comforter to comfort you, a staffe to support you, a sword to defend you, and a Physitian to cure you, the word is a Mine to enrich you, a Robe to cloath you, and a Crown to crown you, it is Bread to strengthen you, and wine to cheer you, and a honey-comb to feast you, and musick to delight you, and a Paradise to entertain you.

The Iewish Rabbins were wont to say, that upon every letter of the law, there hangs mountains of profitable matter

Oh! Therefore before all and above all; search the Scripture, study the Scripture, dwell on the scripture, delight in the scripture, treasure up the scripture; no Wisdome to scripture Wisdome, no Knowledge to scripture knowledge, no experience to scripture experience, no comforts to scripture comforts, no de-

delights to ſcripture delights, no convictions to ſcripture convictions, nor no converſion to ſcripture converſion.

Auguſtin hearing a voice from heaven, that bad him take and read, whereupon turning open the New-Teſtament, he fell upon that place, *Let us walk honeſtly, as in the day, not in rioting and drunkenneſſe, not in chamb'ring and wantonneſſe, not in ſtrife, and envying. But put yee on the Lord Jeſus Chriſt, and make not proviſion for the Fleſh, to fulfil the luſts thereof.* This ſcripture ſo ſunk into his heart, as that it proved the means of his converſion, as himſelf reports; this *Auguſtin* as hee was once Preaching, his memory failing of him, contrary to his purpoſe, hee fell upon reproving the *Manicheans*, and by a ſcripture or two not before thought of, to confute their hereſies, he converted *Firmus* a *Manichean*, as he after acknowledged to *Auguſtin*, bleſſing God for that ſermon.

Tolle & lege.

Rom. 13. 13, 14.

Lib. 8. confeſ. cap. 11.

Poſſidon de vita. Auguſtin.

It is reported of one *Adrianus*, who ſeeing the Martyrs ſuffer ſuch grievous things in the cauſe of God, hee asked what was that which cauſed them to ſuffer ſuch things, and one of them named that Text, *Eye*
1 Cor. 2. 9 *hath not ſeen, nor ear heard, neither hath it entred into the heart of man to conceive the things which God hath prepared for them that love him:* and this Text was ſet home, with ſuch a power upon him, as that it converted him, and made him to profeſſe religion, and not onely to profeſſe it but to dye a martyr for it.

Cyprian was converted by reading the Prophecy of *Jonah*. *Junius* was converted by reading the firſt Chap. of *John* the Evangeliſt.

I have read of a ſcandalous Miniſter that was ſtruck at the heart and converted in reading that
Rom. 2. 21 ſcripture, *Thou which teacheſt another teacheſt thou not thy ſelf, &c?*

Wee read that *Paphnutius* converted *Thais* and *Ephron* two famous

nious strumpets from uncleanneſſe, only with this ſcripture Argument, *That God ſeeth all things in the dark, when the doors are faſt, the windows ſhut, the curtains drawn.* Heb.4.13.

I have read of a poor man, who perſwaded a yong ſcholar to leave reading of Poetry, &c. and fall upon reading of the ſcripture, which accordingly hee did; and it pleaſed the Lord, before hee had read out *Geneſis*, to change his heart and to turn him to the Lord in the primerose of his daies, hee being then but twenty years of age.

I have read of a young Lady, called *Potamia*, of a very illuſtrious family, who endured very much in her Martyrdome by the extream cruelty of *Baſilides* her executioner, yet after her death hee bethinking himſelf of the holy words, and ſcripture expreſſions that were uttered by her, during her cruel Torments, became a Chriſtian, and within Origen was her Schoolmaſter.

few daies after, was himself likewise Crowned with Martyrdome.

James Andreas a godly Minister, hearing of a Jew, that for Theft was hanged by the heels, with his head downward, having not seen that kinde of punishment, hee went to the place where hee was hanging between two Dogs that were alwayes snatching at him to eat his Flesh, the poor wretch repeated in Hebrew some verses of the *Psalms*; wherein hee cryed to God for mercy, whereupon *Andreas* went near to him, and instructed him in the Principles of Christian Religion, about Christ the *Messiah*, &c. Exhorting him to beleeve in him, and it pleased God so to blesse his scripture Exhortations to him, that the Dogs gave over tearing of his Flesh, and the poor Jew desired him to procure that hee might bee taken down and baptized, and hung by the neck for the quicker dispatch

A miracle of mercy.

patch which was done accordingly.

I might produce other instances, but let these suffice to provoke all young persons to a speedy, serious, diligent, and constant study of the scripture. Ah sirs! you do not know how soon your blinde minds may bee enlightned, your hard hearts softned, your proud spirits humbled, your sinful natures changed, your defiled consciences purged, your distempered affections regulated, and your poor souls saved, by searching into the scriptures, by reading the scripture, and by pondering upon the scripture; you should lay up the Manna of Gods Word in your hearts, as *Moses* laid up the Manna in the golden pot. And as *Tamar* did with the staff and signet that shee received from *Judah*, shee laid them up till shee came to save her life, and did save her life by it, as you may see in holy story.

Much in the word is wrap't up in a little.
It is more to be admired, then to have Homers Iliads comprized in a nut shel
Heb. 9. 4

Gen 38 18.-36

The

The laying up of the word now, may be the saving of your souls another day.

I have read of little Bees, that when they go out in stormy weather, they will carry a little of their comb, or gravel with them that they may bee ballanced, and not carried away with the wind.

Ah! young men, young men, you had need to have your thoughts and hearts ballanced with the pretious word, that you may not bee carried away with every wind of doctrin, as many have been in these daies, to their destruction and confusion.

Narcissus a beautifull youth; though hee would not love them that loved him, yet afterwards fell in love with his own shadow: Ah! how many young men in these daies, who were once lovely and hopeful, are now fallen in love with their own and others shadows, with high empty aiery notions, and with strange monstrous speculations to their own damnation. Ho-

2 Thes. 2. 10, 11, 12.

Holy *Melanthon*, being newly converted, thought it impoſſible for his hearers to withſtand the evidence of the Goſpel, but ſoon after, hee complained that old *Adam* was too hard for young *Melanthon*.

Ah! young men, young men, if you do not in good earneſt give up your ſelves to the reading, to the ſtudying, to the pondering, to the beleeving, to the affecting, to the applying, and to the living up to the ſcripture, Satan will bee too hard for you, the world will bee too hard for you, your luſts will bee too hard for you, temptations will bee too hard for you, and deceivers will bee too hard for you, and in the end you will bee miſerable; and thus much for the firſt thing, &c.

A Duty.

Secondly, *If you would be good betimes, then you muſt acquaint your*

your ſelves with your ſelves betimes,

If you would be gracious in the ſpring and morning of your daies: then you muſt ſee betimes how bad you are, how vile, how ſinfull, how wretched you are; no man beginnes to bee good, till hee ſees himſelf to be bad; the young Prodigal never beganne to mend hee never thought of returning to his Father, till hee came to himſelf, till hee beganne to return into his own ſoul, and ſaw himſelf in an undone Condition.

Luk. 15. 12, 22.

Ah! Young men, Young men, you muſt ſee your ſelves *To bee children of wrath, to bee Enemies, to bee Strangers, to bee afarre off from God from Chriſt from the Covenant, from heaven, to bee ſinnes ſervants, and Satans bond ſlaves*, the ready way to bee found, is to ſee your ſelves loſt, the firſt ſtep to mercy, is to ſee your miſery, the firſt ſtep towards heaven is to ſee your ſelves neer to hell, you won't look af-

Eph. 2. 1, 2, 3. 12, 13 Rom. 6. 16 Joh. 8. 44. 2 Tim. 2. 26

ter

ter the Physitian of souls, you won't prize the Physitian of souls, you won't desire the Physitian of souls, you won't match with the Physitian of souls, you won't fall in love, in league with the Physitian of souls, you won't resign up your selves to the Physitian of souls, till you come to see your wounds, till you come to feel your diseases, till you see the tokens, the plague sores of divine wrath, and displeasure upon you; as the whole do not need the Physitian, so they do not desire, they do not care for the Physitian.

Austin saith, hee would willingly go thorow hell to Christ, so will all that see their need of Christ.

Ah! Young men, as you would bee good betimes, begin to acquaint your selves with your sinful selves betimes, beginne to acquaint your selves betimes with your natural and undone condition.

Zanche writ a Tractat. Quod nihil scitur.

There is a threefold self.

1 There is a natural self, as a mans parts, wit, reason, will affec-

Affections, and Inclinations, &c.

2 A Religious self, and so a mans duties, graces, obedience, righteousnesse, holinesse, are called ones self.

3 There is a sinful self, and so a mans corruptions, lusts, sinful nature and dispositions are called ones self, now if ever you would bee good betimes, you must acquaint your selves with your sinful selves betimes.

Luther said, that if a man could perfectly see his own faults, the sight thereof would be a very hell unto him.

Demonicus being asked at what time hee beganne to bee a Phylosopher. Answered, when I began to know my self. So a man never beginnes to bee a Christian, till hee begins to know himself. And indeed for a man to know himself, to acquaint himself with himself, is one of the hardest works in all the World. For as the eye can see all things but it self, so most can discern all faults but their own. *Henry* the Fourth Emperor of *Germany*, his usual speech was (*Multi multa*

sciunt

sciunt, se autem nemo) many know much, but few know themselves.

The very heathens did admire that saying as an Oracle (*nosce teipsum*) know and bee acquainted with thy own self. The main exhortation of *Chilo* one of the seven sages, was, know thy self, And *Plato* recordeth, that this saying of *Chilo*, know thy self. was written in letters of Gold, upon the Portal of *Apolloes* Temple.

Juvenal saith, that this saying know thy self, came from Heaven. *Macrobius* saith, that the Oracle of *Apollo* being demanded what course should bee taken for attaining to felicity? answered, only teach a man to know himself.

Thus you see that both Divinity and Philosophy doth agree in this, that the best and surest way to true felicity, is, to know our selves, to acquaint our selves with our selves.

This

This Duty the Apostle charges upon the *Ephesians*, *Remember that you being in times past Gentiles in the Flesh, that at that time you were without Christ, aliens from the Common-wealth of Israel, and strangers from the Covenant of promise having no hope, and without God in the world.*

Eph. 2. 11 12. Of dull and insensible men, one long since thus complained (patiemur ferre Christi jacturam, quam suam) that they did more calmly pass by the injuries done to Christ, then those that were done unto themselves O the plague of unsensiblenesse.

Here are five withouts; *without Christ, without the Church, without the promise, without hope, and without God in the world.*

Man in his natural state is afar off (hee is without) three manner of waies.

1 In point of opinion and apprehension.

2 In point of fellowship and communion.

3 In point of grace and conversion.

As you would be good betimes, dwel much upon your corrupt nature betimes; Ah! such is the corruption of our nature, that propound any divine good to it, it is entertained as fire by water, or wet

wet wood, with hiſſing; propound any evil, then it is like fire to ſtraw, it is like the tooliſh Satyre, that made haſte to kiſs the fire, it is like that unctious matter, which the naturaliſts ſay, ſucks and ſnatches the fire to it, with which it is conſumed; till you come to be ſenſible of this, you will never beginne to bee good, you will never look to have your hearts changed, and your ſouls ſaved.

The *Ethiopians* paint Angels black, and Devils white, in favour of their own complexion, and they ſay, that if the bruite creatures could draw a picture of the divine nature, they would make their ſhape the Copy, and thus they flatter and delude themſelves: take heed young men, take heed, that you don't put the like cheats upon your own ſouls, take heed that you bee not like thoſe Limners, who ſo as they can make a mans picture gay and gaudy, care not to draw it

ſo as to reſemble him, it is ſafeſt and beſt. O young man! to know the worſt of thy ſelf, and to know thy ſelf as thou art in thy ſelf, and not as thy own flattering heart, or as other flatterers may repreſent thee to thy ſelf.

3 Duty.

Thirdly, If you would be good betimes, then *you muſt acquaint your ſelves with Jeſus Chriſt betimes*

You muſt know him betimes, A man never beginnes to be good, till hee beginnes to know him that is the fountain of all goodnes; *This is life eternal to know thee, the only true God, and Jeſus Chriſt whom thou haſt ſent.*

John 17.3

The knowledge of Chriſt is the beginning of eternal life, it is the way to eternal life, it is a taſte of eternal life, it is a ſure pledge and pawn to the ſoul of eternal life.

The *Spaniards* ſay of *Aquinas*, that hee that knows not him, knows not any thing, but hee that knows him, knows all things: hee

hee that knows Jeſus Chriſt, not notionally onely, but practically, not aphrehenſively only, but affectiuely, hee knows all things that may make him happy; but he that knows not Jeſus Chriſt, knows nothing that will ſtand him in ſtead when hee ſhall lye upon a dying bed, and ſtand before a judgement ſeat.

Juſtin Martyr relates that when in his diſcourſe with *Tryphon*, hee mentioned the knowledge of Chriſt, as conducing to our happineſſe and perfection; *Tryphons* friends laugh at it; but I hope better things of all thoſe into whoſe hands this treatiſe ſhall fall.

Sirs, the ſun is not more neceſſary to the world, the eye to the body, the Pilate to the ſhip, the Generall to the Army, &c. then the knowledge of Chriſt betimes, is neceſſary for all thoſe that would be good betimes.

Dear hearts, as ever you would bee good betimes, *you muſt la-*

hour, even as for life, *to know and be thorowly acquainted with these six things*, concerning Jesus Christ betimes.

First, If you would be good betimes, then *you must know betimes that there is every thing in Christ, that may incourage you to seek him, and serve him, to love him, and obey him, to beleeve on him, and to marry with him.*

Nec Christus, nec cœlum, pariter hyperbolen.

If you look upon his names, his natures, his offices, his graces, his dignities, his excellencies, his royalties, his glories, his fulnesses, they all speak out as much.

Rev. 3. 18

Are you poor? why Christ hath tryed gold to enrich you; are you naked? Christ hath white rayment to cloath you; are you spiritually blinde? Christ hath eye-salve to enlighten you; are you in straits? hee hath wisdome to Counsel you; are you unrighteous? hee will bee righteousnes to you; are you unholy? hee will bee holinesse and sanctification to you; are you hungry?

1 Cor. 1. 30

gry? hee is bread to feed you, are you thirsty? he is wine and milk to satisfy you; are you weary? he is a bed, a seat, to rest you; are you sick? why he is a Physitian to cure you, &c. (*Omne bonum in summo bono*) all good is in the chiefest good.

Ioh. 6. 48
Isa 55. 1
Mat. 11. 28
Mat. 9. 12

The Creatures have their particular goodnesse, health hath its particular goodnesse, and wealth hath its particular goodnesse, and learning hath its, and the favour of the Creature hath its, &c. but now Jesus Christ hee is an universal good, all the petty excellencies that are scattered abroad in the Creatures, are united to Christ; yea all the whole volume of perfections; which is spread thorow heaven and earth is epitomized in him. (*Ipse unus erit tibi omnia, qui in ipso uno bono. bona sunt omnia. Aug.* One Christ will bee to thee instead of all things else, because in him are all good things to bee found. *Abrahams* servant brought forth jewels

Christ is the Bonum in quo omnia bona,

Gen. 24. 53 els of silver, and jewels of gold, to win *Rebeccah's* heart to *Isaac*; so should you, O young men, bee often in presenting to your own view, all those amiable and excellent things that be in Christ, to win your hearts over to Christ betimes.

Secondly, If you would bee good betimes, *Then you must know betimes that Jesus Christ is mighty to save.*

Heb 7. 25 εἰς τὸ παντελὲς. Perpetually. Constantly. Mat 9 28 Isa. 63. 1 Mighty to save.

He is able to save to the uttermost, all them that come unto him, that beleeve in him, that cast themselves upon him. The Lord hath laid help upon one that is mighty, Christ saves perfectly, thorowly, perpetually, them that come unto him.

The three tongues that were written upon the Cross, in Greek, Latin and Hebrew, to witnesse Christ to bee the King of the *Jews*, do each of them in their several Idcoms avouch this Axiome, that Christ is an all-sufficient Saviour; and a three-

fold

fold cord is not eaſily broken. They ſay it is true of the Oyl at *Rhemes*, that though it bee continually ſpent in the auguration of their Kings of *France*, yet it never waſteth; Chriſt is that pot of Mannah, that cruſe of Oyle, that bottomleſſe Ocean, that never fails his people; there is in Chriſt an all-ſufficiency, for all Creatures, at all times, in all places.

Chriſt is never vacuis manibus, empty handed.

The great *Cham* is ſaid to have a tree full of pearls hanging by cluſters, but what is the Great *Chams* tree, to Chriſt our tree of Life, who hath all variety and plenty of fruit upon him; the happineſſes that comes to beleevers by Chriſt are ſo many, that they cannot be numbred, ſo great that they cannot be meaſured, ſo copious that they cannot be defined, ſo precious that they cannot bee valued, all which ſpeaks out the fulneſs and all-ſufficiency of Chriſt.

Rev 22.2. Chriſt is like the trees of the ſanctuary, which were both for meat and for medicine. Ezek. 47. 12.

There is in Chriſt (*plenitudo abundantiæ*,

bundantiæ, and *plenitudo redundantiæ*) a fulneſſe of abundance, and a fulneſs of redundancy, as well as a fulneſſe of ſufficiency.

There is in Chriſt,

1 The fulneſs of the ſpirit.
2 The fulneſs of grace.
3 The fulneſs of the Image of God.
4 The fulneſs of the Godhead.
5 The fulneſſe of glory.

But I muſt not now open, nor dilate on theſe things, leaſt I ſhould tire both my ſelf, and the Reader.

Plutarch in the Life of *Phocion*, tells us of a certain Gentlewoman of *Jonia*, who ſhewed the wife of *Phocion* all the rich jewels and pretious ſtones ſhee had; ſhee anſwered her again, all my riches and jewels is my husband *Phocion*; ſo may a penitent ſinner ſay of his bleſſed Saviour. Chriſt is all my jewels, my riches, my Treaſures, my Pleaſures, &c. his ſufficiency is all theſe, and more

more than these to mee.

The *Spanish* Ambassadour comming to see the treasury of Saint *Mark* (in *Venice*) which is cryed up thorow-out the World, fell a groping to finde whether it had any bottome, and being asked why, answered in this amongst other things, my great Masters treasure differs from yours, in that his hath no bottome, as I find yours to have, alluding to the Mines in *Mexico*, and *Potosy*; but what are the *Spaniards* Treasures to Christs Treasures? a man may without much groping finde the bottome of all earthly treasures, but who can finde the bottome of Christs treasures? should all created excellencies meet in one glorified breast, yet they could not inable that glorious God-like creature to sound the bottome of those riches and treasures which are in Christ. *Ephes.* 3. 8. All which speaks out Christs all-sufficiency, and thus much for the second thing.

Ipse Deus sufficit ad præmium. Bern.

Thirdly

Thirdly, If you would bee good betimes, *Then you must know betimes, that there is a marvellous willingeſs an dreadineſs in Christ, to embrace, to entertain, to welcome returning ſinners, and toſhew mercy and favour to them.*

Luk. 15. 20, 21, 22.

The Young Prodigal did but think of returning to his father, and hee ran and met him, and inſtead of kicking or killing him, hee kiſt him, and embrac't him, his bowells rolled within him, and his compaſſions flowed out freely to him. *Ho every one that thirſteth, come yee to the waters, and hee that hath no money, come yee, buy, and eat, yea, come buy wine, and milk, without mony, and without price.* *Nazianzen* improveth this place thus, Oh this eaſy way of contract, hee giveth more willingly than others ſell, if thou wilt but accept, that's all the price, though you have no merits, though you have no thing in your ſelves to incourage you, yet will you accept? If you

Iſa. 55. 1 The meaning is, ſell thy ſelf, thine own wit, reaſon, ſelf-worth and that is all Chriſt deſires, ſaith Auguſtin upon the words.

you will, all is freely yours; the waters ſhall be yours to cleanſe you, and the milk yours to nouriſh you, and the bread yours to ſtrengthen you, and the Wine yours to comfort you; here poor Sinners are called three times to come; come ſaith Chriſt, come, come, to ſhew how marvellous ready and willing hee is, that poor ſinners ſhould taſte of Goſpel delicates, ſo in that *John* 7. 37. *Jeſus ſtood and cryed, if any man thirſt, let him come to me and drink.* So in that *Rev.* 22. 17. *Let him that is a thirſt come, and whoſoever will, let him take the water of life freely*; ſo in that *Rev.* 3. 20. *Behold; I ſtand at the door and knock, if any man here my voice, and open the door, I will come in to him, and will ſup with him, and hee with me*; and ſo in that *Luke* 14. 21. *The Maſter of the houſe ſaid to his ſervant, go out quickly into the ſtreets, and lanes of the City, and bring in hither the Poor, and the maimed, and the halt, and the*

Cant. 2. 8. Chriſt comes leaping upon the Mountains, and skipping upon the hills, to ſhew his readineſſe and willingneſſe to do good to ſouls.

the blinde. Here is no man of quality, of dignity, of Worldly Pomp, or glory, or of any self-sufficiency, that is invited to the feast, but a company of poor ragged, deformed, slighted, neglected, impoverished, wounded sinners, these are invited to feast with Christ.

Concerning this willingnesse of Christ, I shall speak more when I come to deal with Old sinners in the close of this discourse, and to that I refer you, for further and fuller satis-faction, concerning the great readinesse and willingnesse of Jesus Christ to entertain returning Sinners.

Fourthly, If you would bee good betimes, *Then you must know betimes, that Jesus Christ is designed, sealed, and appointed by the Father, to the office of a Mediatour.*

Iohn 6. 27 The father sealed, even God, so the Greek hath it.

Labour not for the meat which perisheth, but for that meat which endureth to everlasting life, which the Son

Son of man ſhall give unto you, for him hath God the father ſealed: God the father hath made Chriſts commiſſion authentical, as men do theirs by their ſeal. It is a Metaphor, a ſimile taken from them who give Commiſſions under hand and ſeal. God the father hath given it under his hand and ſeal, that Jeſus Chriſt is the onely perſon that he hath appointed, and ſealed, allowed, and confirmed to the office of our redemption. If Jeſus Chriſt were never ſo able to ſave, and never ſo willing, and ready to ſave poor ſinners, yet if hee were not appointed, deſigned, and ſealed, for that work, the awakened Sinner would never look out after him, nor deſire union with him, nor intereſt in him, and therefore it is of very great conſequence to know that God the Father hath ſent and ſealed Chriſt to bee a Saviour to his people, him hath God the father ſealed; Sealed by way of deſtination, and ſealed by way of

of qualification, ſealed by his Doctrin, ſealed by his miracles, ſealed by his Baptiſm, ſealed by his Reſurrection, but above all, ſealed by his glorious unction. *The ſpirit of the Lord is upon me, becauſe the Lord hath anointed me to preach good tydings unto the meek; hee hath ſent mee to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the Priſon to them that are bound.* To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn, to appoint unto them that mourn in *Zion*, to give unto them beauty for aſhes, the Oyle of joy for mourning, the garment of praiſe for the ſpirit of heavineſſe, that they might bee called trees of Righteouſneſs, the planting of the Lord, that hee might bee glorified, neither Saints, nor Angels, are ſealed and anointed to the great work of redemption, but the Lord Jeſus is; you ſhould alwaies look upon the Lord

Iſa. 61. 1, 2, 3. Luk 4 18. Chriſt was anointed of God, 1 By way of deſignation. 2 By way of qualification. 3 By way of inauguration This anointing was ordinarily uſed in the inſtalling men to offices of any eminence.

Lord Jeſus as ſealed and anointed to the Office of a Mediatour, and accotdingly plead with him.

Ah Lord! It is thy Office, as thou art a ſealed and an annointed Saviour, and redeemer to ſubdue my ſinnes, to change my nature, to ſanctify my heart, to reform my life, and to ſave my ſoul; and therefore do it for thy names ſake, O do it for thy Office ſake, do it for thy glories ſake.

Thou art anointed with the Oyle of gladneſſe above thy fellows; Thou haſt a larger effuſion of the ſpirit upon thee than others; thou art anointed with the Holy-Ghoſt, and with power after an extraordinary meaſure and manner, thou art indued with all Heroical Gifts and Excellencies, plentifully, abundantly, tranſcendently, thou art ſealed, and predeſtinated, thou art inveſted into this office of Mediatorſhip under the fathers hand and

Pſ. 45. 8
Act. 4. 27
Act. 10. 38
Iohn 1. 16
Ioh. 3. 34

and seal, and therefore whether should I go for salvation, for remission, for redemption, for grace, for glory, but to thee?

Fifthly, If you would bee good betimes, *then you must know betimes that there is no way to salvation, but by Jesus Christ.*

Neither is there salvation in any other (speaking of Christ) for there is none other name under Heaven, given among men, whereby wee must bee saved; if ever you are saved, you must bee saved by him, and him onely, you must not look for another Saviour, nor you must not look for a co-saviour, you must be saved wholly by Christ, and onely by Christ, or you shall never be saved; you must cry out as *Lambert* did (when hee was in the fire, and lifted up his hands, and fingers ends flaming) none but Christ, none but Christ. When *Augustus Cesar* desired the Senate to joyn two Consuls with him for the better Government of the State, the

Act. 4. 12 ἐν ἄλλῳ. that is, by or thorow the meditation of any other.

Act. and Mon.

Suetonius.

the Senate answered, that they held it as a diminution of his dignity, and a disparagement of their own judgement, to joyn any with so incomparable a man as *Augustus*.

Ah Friends! It is a diminution of Christs dignity, sufficiency, and glory, in the business of your salvation, to joyn any thing with the Lord Jesus, and it is the greatest disparagement in the world to your own judgements, Knowledge, prudence, and wisdome, to yoak any with Christ in the work of Redemption, in the businesse of Salvation.

Augustin saith, that *Mercellina* hung Christs picture, and the picture of *Pithagoras* together; many there are, not only in *Rome*, but in *England* (yea, I am afraid in *London*) who joyn Christ and their works together, Christ and their Prayers together, Christ and their Teachers together, Christ and their mournings to-

gether, Christ and their hearings together, Christ and their Alms together.

Ah! what a poor, what a weak, what an impotent, what an insufficient Saviour doth these men make Jesus Christ to be? Except these men come off from these things, and come up only to Jesus Christ in the great business of salvation, they will as certainly, and as eternally perish (notwithstanding their hearing, knowing, and talking much of Christ) as those that never heard of Jesus Christ.

Deut. 22. 11. ch. 19. v. 19.

In the Old Testament, God commands them not to wear a Garment of diverse sorts, as of woollen and linnen together, neither shall a garment mingled of Linnen and Woollen come upon thee.

This Law was figurative, and shews us that in the case of our justification, acceptation, and salvation, wee are not to joyn our works, our services, with the

the righteousnes of Christ; God abhors a linsy-woolsey righteousnesse. And as by the Letter of this Law in the Hebrews account, one threed of wool in a Linnen garment, or one Linnen threed in a woollen garment, made it unlawful; So the least manner of mixture in the businesse of justification, makes all null and void. And if by grace, then it is no more of works; otherwise grace is no more grace; But if it bee of works, then it is no more grace: otherwise work is no more work; hee that shall mix his Righteousnesse with Christs, he that shall mix his puddle with Christs purple bloud, his rags with Christs royal robes, his copper with Christs gold, his water with Christs wine, &c. is in the ready way to perish for ever.

Ph. 3. 9, 10
Rev. 19 8
Gal. 3. 28. c. 2. 16

Rom. 11. 6
Eph. 2. 5
Rom 5. 15, 16, 18

On earth Kings love no consorts, power is impatient of participation. Christ will bee *Alexander* or (*Nemo*) no body; he

will bee all in all in the buſineſſe of Juſtification, or hee will bee nothing at all; wee muſt ſay of Chriſt, as it was once ſaid of *Cæſar* (*ſocium habet neminem*) hee may have a companion, &c. but hee muſt not have a competitor.

1 Cor. 1 30. Rom. 5. 19 20

Let us ſay of Chriſt, as the Heathen once ſaid of his Petty gods (*contemno minutulos iſtos Deos, modo Jovem propitium habeam*) ſo long as hee had his *Jupiter* to friend, hee regarded them not; So, ſo long as wee have our Jeſus to friend, and his Righteouſneſſe and Bloud to friend, we ſhould contemn all others things, and abhor the bringing of any thing into competition with him; a real Chriſtian cares not for any thing that hath not (*aliquid Chriſti*) ſomething of Chriſt in it. Hee that holds not wholly with Chriſt, doth very ſhamefully neglect Chriſt; *Aut totum mecum tene, aut totum omitte*, ſaith *Gregory Nazianzen*.

Eph. 3. 9, 10 Pſal 71. 15, 16. 19. compared

There

There is no other name, no other nature, no other blood, no other merits, no other perſon to bee juſtified and ſaved by, but Jeſus Chriſt; you may run from Creature to Creature, and from duty to duty, and from Ordinance, to Ordinance; and when you have wearied and tyred out your ſelves in ſeeking eaſe and reſt, ſatisfaction and remiſſion, juſtification and ſalvation, in one way and another, you will bee forced after all to come to Chriſt; and to cry out, Ah! none but Chriſt, none but Chriſt. Ah! none to Chriſt, none to Chriſt, no works to Chriſt, no duties, no ſervices to Chriſt, no prayers, no tears to Chriſt, no righteouſneſſe, no holineſſe to Chriſt. Well friends, remember this, that all the tears in the World cannot wipe off (meritoriouſly) one ſin, nor all the grace and Holineſſe that is in Angels and men, buy out the pardon of the leaſt tranſgreſſion. All Remiſſion is only by

Iſa. 55 2
Rom. 10. 3

the bloud of Christ.

Sixthly and Lastly. If you would be good betimes, *Then you must know betimes, that the heart of Jesus Christ is as much set upon sinners now hee is in heaven, as ever it was when hee was upon earth.*

Christ is not lesse loving, lesse mindful, lesse desirous of sinners eternal welfare now hee is in heaven (in a far Countrey) than hee was when hee lived on earth: witnesse his continuing the Ministery of Reconciliation among poor Sinners, in all ages; witnesse the constant treatise that by his Ambassadors and Spirit hee still hath with poor sinners, about the things of their peace, the things of eternity, witnesse his continual knockings, his continuall callings upon poor sinners by his word, Rod, Spirit, to open, to repent, to lay hold on mercy, and to be at peace with him: witnesse his continuall wooing of poor sinners in the face of all neglects, and put offs,

2 Cor. 5. 20

Rev. 3. 20
Isa. 56. 4
Isa. 27. 5

Cant 5. 2, 3
Luke 14

in

in the face of all delays and denials; in the face of all harsh entertainment and churlish Answers; in the face of all gain-sayings and carnal reasonings; in the face of all the scorn and contempt that wretched sinners put upon him; and witnesse that plain word, *Jesus Christ the same yesterday, and to day, and for ever.* Christ is the same aforetime, in time, and after time, hee is unchangeable in his essence, in his promises, and in his affections. *I am* Alpha *and* Omega, *the beginning and the ending, saith the Lord, which is, and which was, and which is to come.*

Prov. 6. 9
Mat. 22. 4
23, 37.

Heb. 13. 8

Rev 1. 8
11. ch. 21.
6. c. 22. 13

It was a custome among the Turks, to cry out every morning from an high Tower, God alwaies was and always will be, and so salute their Mahomet.

The Phrase is taken from the Greek Letters, whereof *Alpha* is the first; and *Omega* is the last; The first and last letter of the Greek Alphabet is a discription of mee, saith Christ, who am before all, and after all, who am above all, and in all, who am unchangeable in my self; and in my thoughes and good-will to poor sinners; Therefore do not

poor ſouls, entertain any hard thoughts concerning Jeſus Chriſt, as if hee was leſſe mindfull, leſſe pittiful, and leſſe merciful to poor ſouls now hee is in heaven, than hee was when his abode was in this world.

And thus I have gone over thoſe ſix things that you muſt know concerning Chriſt betimes, if ever you would bee good betimes. When Pope *Leo* lay upon his death bed, Cardinal *Bembus* citing a text of ſcripture to comfort him, hee replyed (*Apage has nugas de Chriſto*) away with theſe bawbles concerning Chriſt; but I hope better things of you, and do deſire that you will ſay of all things below this knowledge of Chriſt (that I have opened to you) as that devout Pilgrim, who travelling to *Jeruſalem*, and by the way viſiting many brave Cities, with their rare monuments, and meeting with many friendly entertainments, would often ſay, I muſt not ſtay here, this is not *Jeruſa-*

lem.

lem. Ah! ſo do you young men and women, in the midſt of all your worldly delights and contents, cry out, Oh, wee muſt not ſtay here, this is not *Jeruſalem*, this is not that knowledge of Chriſt that I muſt have, if ever I am happy here, and bleſſed hereafter.

4 Duty.

Fourthly, and Laſtly, *If you would be good betimes, then you muſt acquaint your ſelves with thoſe that are good betimes.*

If you would be gracious in the ſpring & morning of your youth, then you muſt begin betimes to be much in with them, who are much in with Chriſt, who lye near his heart, and knows much of his mind: *He that walketh with wiſe men ſhall be wiſe, but a companion of fools ſhall be deſtroyed*, or as the Hebrew hath it, ſhall bee broken in peeces, as when an Army is broken and routed by an enemy. (*Holech* from *Halach*) walking with the

Pro. 13. 20. יֵרוֹעַ

Shall bee broken, or ſhall be worſe, from רוּעַ to be naught.

'Twas the saying of one, as oft as I have been among wicked men, I return home lesse a man than I was before.

the wise, he shall be wise, for so the Original hath it; it is not talking with the wise, but walking with the wise, that will make you wise; it is not your commending, and praising of the wise, but your walking with the wise, that will make you wise; it is not your taking a few turns with the wise, that will make you wise, but your walking with the wise, that will make you wise; there is no getting much good by them that are good, but by making them your ordinary and constant companions.

Ah! Friends, you should do as *Joseph* in *Egypt*, of whom the Scriptures saith, *Psalm* 105. 22. (according to the Hebrew phrase) that he tyed the Princes of *Pharaohs* Court about his heart.

If ever you would gain by the Saints, you must bind them upon your souls, you must labour to have very near, close, and intimate communion with them.

The Jews have a Proverb, that

two

two dry ſticks put to a green one will kindle it; The beſt way to bee in a flame God-ward, Chriſt-ward, Heaven-ward, and Holineſſe-ward, is to bee among the dry ſticks, the kindle-coals, the Saints, for as live coals kindle thoſe that are dead, ſo lively Chriſtians will heat and enliven thoſe that are dead God-wards, Chriſt-wards, Heaven-wards, and Holineſſe-wards. As Iron ſharpeneth Iron, ſo doth the face of a man his friend. Prov. 27. 17

Mens Wits, Parts, and Gifts, and induſtry, commonly grow more ſtrong, vigorous, and quick, by friendly conference and communion.

And as hee that comes where ſweet Spices and Oyntments are ſtirring, carries away a ſweet ſavour with him, ſo hee that converſeth with thoſe that are good, ſhall carry away that goodneſſe and ſweetneſſe with him, that ſhall render him ſweet, deſirable, and delectable to others.

Ar. Ep. 130

Polemon that *Auguſtine* ſpeaks of, who was all for Wine and play, &c. became a brave man when hee came acquainted with the Philoſophers School. So many young men, that have been all for Wine and Women, for playing and toying, for vanity and folly, have become brave men, pretious men, by the company, Counſell, and Example of thoſe who were gracious. Doctor *Taylor* the Martyr rejoyced that ever hee came into Priſon, becauſe hee came thither to have acquaintance with that Angell of God; *John Bradford* (as hee calls him) So doubtleſſe many young perſons there bee that have much cauſe to rejoyce, and for ever to bleſſe the Lord, that ever they came acquainted with ſuch and ſuch (who fear the Lord, and who walk in his waies) for the good that they have received by them.

Algerius an *Italian* Martyr ſaid, hee had rather bee in priſon

ſon with *Cato*, than with *Ceſar* in the Senate-houſe.

Moſes was of the ſame mind and metal Heb. 11. 24 25, 26, 27.

Ah young men, young men! you were better bee with the people of God, when they are in the loweſt and moſt contemptible condition, than with the great (wicked) ones of the world, when they are in all their royalty and Glory; in the day of account you will finde that they have made the beſt Market, who have rather choſen to keep company with *Lazarus*, though in his ragges, then they would (with others) keep company with *Dives*, though in his Purple Robes.

Wel, young men, remember this, cloaths and company do often times tel tales in a mute, but ſignificant language.

Thoſe that keep ill company, are like thoſe that walk in the Sun, who are tan'd inſenſibly.

Tel me with whom thou goeſt, and I will tell thee what thou art, ſaith the Spaniſh Proverb. *Cicero* (though a Heathen) had rather to have no companion, than a bad one; The Lord grant that this

this Heathen (and others among them, that were of the same minde with him) may never rise up in judgement against any of you, into whose hands this Treatise may fall.

And thus I have dispatcht those four things that you must bee acquainted with betimes (*viz.* the scripture, your own hearts and conditions, the Lord Jesus Christ, and those that fear him) if ever you would be good betimes.

Secondly, *If you would be good betimes*, if you would seek and serve the Lord in the spring and morning of your daies, *Then you must shun the occasions of sinne betimes*; A man will never begin to bee good, till he begin to decline those occasions that have made him bad, 1 *Thes.* 5. 22. *Abstain from all appearance of evil.*

We must shun (quicquid fuerit male coloratum) whatsoever looks but ill-favouredly, as Bernard hath it.

You must shun and bee shie of the very appearance of sin, of the very shews and shadows of sinne. The word εἶδος, which is ordinarily rendred *Appearance*, signifies

ſies kind, or ſort; and ſo the meaning of the Apoſtle ſeems to bee this, *Abſtain from all ſort, or the whole kinde of evil*, from all, that is truly ſo, bee it never ſo ſmall.

The leaſt ſin is dangerous; *Caſar* was ſtab'd with Bodkins, and many have been eaten up of Mice, and Lice.

The leaſt ſpark may conſume the greateſt houſe; the leaſt leak may ſink the greateſt ſhip; the leaſt ſin is enough to undo thy ſoul, and therefore ſhun all the occaſions that leads unto it.

Job made a Covenant with his eyes; *Joſeph* would not be in the room where his Miſtris was, and *David* (when himſelf) would not ſit with vain perſons. As long as there is fuel in our hearts for a temptation, wee cannot bee ſecure; hee that hath Gunpowder about him, had need keep far enough off from ſparkles; hee that is either tender of his credit abroad, or comfort at home, had need ſhun, and bee ſhie

Job 31.1
Gen. 39.10
Pſ. 26.3,4,5,6,7

shie of the very shew and shadow of sinne; hee that would neither wound Conscience; nor credit, God, nor Gospel; had need hate the Garment spotted with the flesh.

Jude. 23. The sin. and the coat of the sin is to bee hated saith Ambrose.

In the Law God commanded his people, not only that they should worship no Idol, but that they should demolish all the monuments of them; and that they should make no covenant nor affinity with those who worshipped them, and all, least they should be drawn by these occasions to commit Idolatry with them; he that would not taste of the forbidden fruit, must not so much as gaze on it; and he that would not bee bit by the serpent, must not so much as parley with the Serpent.

Latet anguis in herba. Snakes are found among roses. Numb. 6. 3. 4 Quid est vitare peccata, nisi vitare occasiones peccatorum? Melan.

It is very observable, that in the Law, the Nazarite was not only commanded to abstain from wine and strong drink, but also hee might not eat Grapes, whether moist or drye, nor any thing that

that is made of the Vine Tree; from the kernels, even to the husk; but why not theſe ſmall things, in which there could be no danger of Drunkenneſs? ſurely leaſt by the contentment of theſe, hee might bee drawn to deſire the wine, and ſo bee brought on to ſin, to break his vow (and ſo make work for Hell, or for the Phyſitian of ſouls.) God here by forbidding the moſt remote occaſions, ſhews how wary, and exactly carefull men ſhould bee to ſhun, and avoid all occaſions, provocations, and appearances of evil; and indeed wee had need to keep off from ſlippery places, who can hardly ſtand faſt on dry ground; hee that ventures upon the occaſion of ſinne, and then praies, *Lord, lead mee not into temptation*, is like him that thruſts his finger into the fire, and then praies that it may not bee burnt; or like him that is reſolved to quench the fire with oyl, which

What is it to avoid ſin but to avoid the occaſions of ſin?

instead of quenching it, is as fuell to feed it, and increase it. It was a notable saying of one, (*Majus est miraculum inter vehementes occasiones non cadere, quam mortuos suscitare*) it is a greater miracle not to fall, being among strong occasions, than it is to raise up the dead; hee that would not bee defiled must not touch pitch, hee that would not bee burnt must not carry fire in his bosome, hee that would not eat the Meat, must not meddle with the broth, hee that would not fall into the pit, must not dance upon the brink; hee that would not feel the blow must keep off from the Traine; *keep thee far from a false matter, Exod.* 23.7. Hee that will not flye from the occasions and allurements of sinne (though they may seem never so pleasant to the eye, or sweet to the taste) shall finde them in the end to bee more sharp than Vinegar, more bitter than Worm-wood, more

Bernard in Cant. Serm. 65.

Prov. 6. 27 28, 29

Non diu tutus est, periculo proximus. Cypr. Hee is not long safe that is near to danger.

more deadly than poiſon.

There is a great truth in that ſaying of the ſon of *Syrach*, *He that loveth danger, ſhall periſh therein; hee that will not decline danger, ſhall not bee able to decline deſtruction.* Eccl. 3. 26, 27.

Socrates ſpeaks of two young men that flung away their belts, when being in an idol Temple, the luſtrating water fell upon them, deteſting (ſaith the Hiſtorian) the Garment ſpotted by the fleſh! and will you, O young men play and toy with the occaſions of ſin? the Lord forbid.

There are ſtories of ſeveral heathens that have ſhuned and avoided the occaſions of ſin, and will you dare to venture upon the occaſions of ſin.

Alexander would not ſee the woman after whom hee might have luſted.

Scipio Africanus warring in *Spain*, took new *Carthage* by ſtorm, at which time a beautiful and noble Virgin fled to him

for ſuccour, to preſerve her chaſtity, he being but four and twenty years old (and ſo in the heat of youth) hearing of it, would not ſuffer her to come into his ſight, for fear of temptation, but cauſed her to bee reſtored in ſafety to her Father.

Aure. victor.

Dio. in vita.

Livia counſelled her Husband *Auguſtus*, not only not to do wrong, but not to ſeem to do ſo, &c.

Cæſar would not ſearch *Pompeyes* Cabinet, leaſt hee ſhould find new matters of revenge.

Plato mounted upon his Horſe, and judging himſelf a little moved with pride, did preſently light from his horſe, leaſt hee ſhould bee overtaken with loftineſs in riding.

Theſius is ſaid to cut off his golden locks, leaſt his enemies ſhould take advantage by taking hold of them.

Ah young men, young men, ſhall the very Heathen thus ſhun and flye from the occaſions of ſin,

ſin, and will not you? will not you, who ſit under the Sun-ſhine of the Goſpel? theſe will in the great day of account bee ſad, and ſore witneſſes againſt thoſe that dally and play with the occaſions of ſin.

To prevent carnal carefulneſſe, Chriſt ſends his Diſciples to ſchool, to the irrational creatures, *Mat.*6.26,- 32. And to prevent your cloſing with the occaſions of ſin, let mee ſend you to ſchool to the like creatures, that you may learn by them to ſhun and avoid the occaſions of ſin.

The *Sepia*, a certain kinde of fiſh perceiving themſelves in danger of taking, by an inſtinct which they have, they do darken the water; and ſo many times eſcape the net which is laid for them.

Geeſe (they ſay) when they Flye over *Taurus*, they keep ſtones in their mouthes, leſt by gagling they ſhould diſcover themſelves to the Eagles; which are amongſt the mountains waiting for

them; now if all these considerations put together, will not work you to decline the occasions of sin, I know not what will. There is a truth in that old saying,

He that will no evil do
Must do nothing that belongs
(thereto

Exod. 12. 19. The *Israelites* must have no leaven in their houses, til the passover be done, lest they should bee tempted to eat of it.

3 Direction.

Thirdly, *If you would be good betimes, then you must remember the eye of God betimes.*

Psal. 139. 2-14. If you would seek and serve the Lord in the spring and morning of your daies, then you must study Gods omnipresence betimes.

Iob 31. 4. ch. 34. 21, 22, &c. *Doth not hee see my waies, and count all my steps, for his eyes are upon the ways of man, and hee seeth all his goings? There is no darknesse*

neſſe, nor ſhadow of death, where the workers of iniquity may hide themſelves.

I have read that *Paphnutius* converted two famous young ſtrumpets *Thais* and *Ephron*, from uncleanneſſe, onely with this Argument, that God ſeeth all things in the dark, when the doors are faſt, the windows ſhut, and the curtains drawn. By this very Argument *Solomon* labours to take off his Young man from carnal and ſinfull courſes; *And why wilt thou my ſon be raviſh't with a ſtrange woman and embrace the boſome of a ſtranger? for the ways of man are before the eyes of the Lord, and hee pondereth all his goings.* Thou mayſt deceive all the world, like that counterfeit *Alexander* in *Joſephus* his ſtory, but *Auguſtus* will not bee deceived, hee hath quicker and ſharper eyes.

Non ſe putent adulteri noctis tenebris, vel parietum obtegi. *Beda.*

Prov. 5. 20 21.

Noli peccare, Deus videt. angeli aſtant &c. Take heed what thou doeſt God beholds thee Angells obſerve thee.

Ah! Young men, young men, you may deceive this man, and that, and as eaſily deceive your ſelves, but you cannot deceive

him who is (πανόφθαλμος, *totus oculus*) all-eye. As the eyes of a well-drawn picture are faſtened upon thee which way ſoever thou turneſt, ſo are the eyes of the Lord. I have read of one, who being tempted to Adultery, ſaid, they could not bee private enough, and being carried from room to room, anſwered, wee are not yet private enough, God is here.

Ier. 13.27 ch. 29.23

Ah Friends! his eyes which are ten thouſand times brighter than the ſun, compaſſeth thy words, thy waies, thy works, thy thoughts, thy bed thy board, thy bench. The *Egyptian* Hieroglyphick for God, was an eye on a Scepter, ſhewing that he ſees and rules all things.

Heb. 4.13 Tetracheliſmena.

Ah Friends! All Thoughts, Words, Hopes, and Hearts, are naked, opened, diſſected and quartered before that God with whom you have to do. God is very curious, and exact in marking and obſerving what is done by men, that hee may render to every man

man according to his works.

Augustin ſpeaks of an old *Comedian*, when having no other ſpectators, went uſually into the Theatre, and acted before the Statues of the Gods. Aug. de civ. Dei. l. 6. c. 10

Ah! Young men, and women, the eye of God ſhould be more to you than all the world beſides; O that that Scripture might bee written with the pen of a Diamond upon your hearts. *Hear yee not mee* (ſaith the Lord) *and will you not tremble at my preſence?* Ier. 5. 21, 22 There is a great truth in that ſaying of his (*Magna nobis ex hac indita eſt probitatis neceſſitas, quia omnia ante oculos judicis facimus cuncta cernentis*) A great neceſſity of goodneſſe is from hence put into us, becauſe wee do all things before the eyes of a judge, that ſees all things. Boetius de conſol. l. 5.

4 Direction.

Fourthly, *If you would be good betimes, then you muſt hearken to the voice of Conſcience betimes.* 2 Tim. 1. 3

A man will never begin to bee good, till hee begins to hearken to what Conscience speaks; So long as a man turns a deaf ear to conscience, hee is a safe Prisoner to Satan, and a sure enemy to good.

Psal. 58. 4 Ioh. 3. 20, 21.

Ah! how good might many have been, had they but begunne betimes to hearken to Conscience?

Ah! Young men, do not dally with Conscience, do not play, do not trifle with Conscience, do not stop your ears against Conscience, hee that will not in his Youth give Conscience audience, shall at last bee forced to hear such lectures from Conscience, as shall make his life a very Hell. A sleepy Conscience is like a sleepy Lyon, when hee awakes, hee roars and tears, so will conscience, *Mar.* 9. 22. Conscience is (*mille testes*) a thousand witnesses for or against a man; hee that hath long turned the deaf ear to Conscience, shall at last finde

Such shall finde conscience to be Index, Index, vindex.

finde his Conſcience like *Prometheus's vulture*, that lyes ever a gnawing. *Judas* found it ſo, and *Spira* found it ſo, and *Blaer* a great Counſellor of *Scotland*, found it ſo.

I have read of one *John Hofmeiſter*, that fell ſick in his Inne, as hee was travelling towards *Auſpurge* in *Germany*, and grew to that horror of Conſcience, that they were fain to bind him in his bed with chains, where hee cryed out, that he was for ever caſt off by God, and that the promiſes that were ſet before him would do him no good, and all becauſe hee had wounded his Conſcience, and turned a deaf ear to conſcience. Io. Wolf. lect mem. To. 2. ad an. 1547.

Well Young men, if you will not betimes hearken to Conſcience, you ſhall at laſt hear Conſcience ſaying to you, as the probationer Diſciple ſaid to Chriſt, *Maſter I will follow thee whither ſoever thou goeſt*; ſo ſaith Conſcience, Sinner I have called Mat 8.19.

up-

upon thee many a thousand times, and told thee that I must by commission, bee thy best friend, or thy worst enemy; but thou wouldest not hear, and therefore now I will follow thee, whither ever thou goest; fast, and I will follow thee, and fill thee with horrours, and terrors; feast, and I will follow thee, and shew thee such a hand writing upon the wall, as shall cause thy countenance to change, thy thoughts to be troubled, the joints of thy loins to bee loosed, and thy knees dashed one against another; stay at home, and I will follow thee, from bed to board, go abroad, and I will follow thee into all places and companies; and thou shalt know that it is an evil and a bitter thing, that thou hast so often and so long neglected my calls, and disobeyed my voice, and walkt contrary to me; how thou shalt finde a truth in that saying of *Luther* (*una guttula malæ conscientiæ totum mare*, &c.) one drop of an evil Conscience swallows

Dan. 5. 5, 6

Tolle conscientiam, tolle omnia. Take away Conscience, and take away all, said the Heathen.

ſwallows up the whole Sea, of worldly joy.

Well Young men! There is a day a coming wherein a good Conſcience will bee better than a good purſe, for then the Judge will not bee put off with a ſuite of Complements, or fair words, nor drawn aſide with hope of reward; and therefore as you would bee able to hold up your heads in that day, make Conſcience of hearkning to the voice of Conſcience in this your day.

5 Direction.

Fifthly, *If you would bee good betimes, then you muſt know betimes wherin true happineſſe lies.*

For a man will never begin to bee good, till he begins to underſtand wherin his happineſs conſiſts

The Philoſophers ſpeaking of happineſs, were divided into two hundred eighty eight opinions, every one intending ſomething, and yet reſolving nothing. Therfore the man in *Plutarch*, hearing

Quot homines tot ſententiæ, ſo many men, ſo many minds.

ing them wrangle about mans (*summum bonum*) chiefest good, one placing it in this, and another in that; hee went to the market and bought up all that was good, hoping among all hee should not miss of it, but he did; many look for happinesse in sin, others look for it in the Creatures, but they must all say it is not in us (*Nil dat quod non habet*) nothing can give what it hath not; if the Conduit Pipe hath no water, it can give no water; if a man hath no money, he can give no money; if the Creatures have no happinesse, they can give no happinesse; Now this jewel, this pearl, happiness, is not to be found in the breast, in the bosome of Creatures, in a word, because I must hasten to a close, mans happiness lyes,

Isa. 56. 12. Job 28. 14

First, In his communion with God; as experience and Scripture demonstrates. Happy is that people, that is in such a case (but give me that word again) yea happy is that people whose God is the Lord.

Ps. 144. 15

Lord. A man whose soul is in communion with God, shall find more pleasure in a desert, in a dungeon, in a den, yea, in death, than in the Palace of a Prince; Than in all worldly delights, and contents, &c.

Secondly, In Pardon of sin, *Blessed is hee whose transgression is forgiven, whose sinne is covered: Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.* It is not, blessed is the honourable man, but blessed is the pardoned man; It is not blessed is the Rich man, but blessed is the pardoned man; It is not blessed is the learned man, but blessed is the pardoned man; It is not blessed is the politick man, but blessed is the pardoned man; It is not blessed is the victorious man, but blessed is the pardoned man; Do with me what thou wilt, since thou hast pardoned my sins, saith *Luther*. Ps. 32, 1, 2.

Thirdly, In a compleat fruition and enjoyment of God, when wee shall bee here no more. *Blessed*

Mat.5.8 *sed are the pure in heart, for they shall see God.* Now they see him but darkly, but in heaven they shall see him face to face, they shal know as they are known; but of these things I have spoken largely elsewhere, and therefore shall satisfy my self with these hints.

1 Cor.13. 12.

6 Direction.

Lastly, *If you would be good betimes, then you must break your covenant with sin betimes.*

You must fall out with your Lusts betimes; you must arm and fence your selves against sin betimes; a man never begins to fall in with Christ, till he begins to fall out with his sins; till sin and the soul be two, Christ and the soul cannot be one; *Now to work your hearts to this, you should alwayes look upon sin under these notions.*

Isa.28.15. 18

1 Notion.

First, *If you would have the league dissolved betwixt sin and your souls betimes, then look upon sinne under the notion of an enemy betimes.*

Dearly

Dearly beloved, I beſeech you as ſtrangers and Pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul. As the Viper is killed by the young ones in her belly; ſo are poor ſinners, betrayed and killed by their own luſts, that are nouriſhed in their boſomes.

1 Pet. 2. 11

Sins eſpecially againſt knowledge (are peccata vulnerantia et divaſtantia) wounding and waſting.

Pitticus a Philoſopher, challenging *Phiyon* the *Athenian* Captain (in their warres againſt them) to ſingle combate, carried a net Privily, and ſo caught him, and overcame him; So doth ſin with poor ſinners, the dangerous, pernicious malignant nature of ſinne; you may ſee in the ſtory of the *Italian*, who firſt made his Enemy deny God, and then ſtabbed him to the heart, and ſo at once murdered both body, and ſoul. Sin betrayes us into the hand of the Devil, as *Dalilah* did *Sampſon* into the hands of the *Philiſtims*.

Sugred poyſons go down pleaſantly; Oh! but when they are

down, they gall and gnaw, and gripe the very heart-ſtrings aſunder, it is ſo with ſinne; Ah! ſouls have not you often found it ſo?

When *Phocas* the Murderer, thought to ſecure himſelf by building high walls, hee heard a voice from heaven telling him, that though hee built his Bulwarks never ſo high, yet Sinne within, would ſoon undermine all.

Ambroſe reports of one *Theotimus*, that having a diſeaſe upon his body, the Phyſitian told him, that except he did abſtain from intemperance, Drunkenneſs, Uncleanneſs, hee would looſe his eyes; his heart was ſo deſperately ſet upon his ſins, that hee crys out, then (*vale lumen amicum*) farewell ſweet light.

Ah! how did his luſts war both againſt body and ſoul.

The Old man is like a treacherous friend, and a friendly Traitour; though it be a harder thing

thing to fight with a mans luſts, than it is to fight with the Croſs; yet you muſt fight or dye, if you are not the death of your ſinnes, they will prove the death of your ſouls.

The Oracle told the *Cyrrheans*, (*dieſque belli gerandum*) they could not bee happy unleſſe they waged warre night and day; no more can wee, except wee live and dye fighting againſt our luſts.

As one of the Dukes of Venice dyed fighting againſt the Nauratines with his weapons in his hand.

Ah! Young men, Can you look upon ſin under the notion of an enemy, and not break with it, and not arm againſt it?

Well, remember this, the pleaſure and ſweetneſſe that follows victory over ſinne, is a thouſand times beyond that ſeeming ſweetneſſe that is in ſin, and as victory over ſin is the ſweeteſt victory, ſo it is the greateſt victory; there is no conqueſt to that which is gotten over a mans own corruptions. *Hee that is ſlow to anger, is better*

than the mighty, and hee that ruleth his ſpirit, than hee that taketh a City.

It is noble to overcome an enemy without, but it is more noble to overcome an enemy within; it is honourable to overcome fiery flames, but it is far more honourable to overcome fiery luſts.

When *Valentinian* the Emperor was upon his dying-bed, among all his victories only one comforted him, and that was victory over his worſt enemy, *viz.* his own naughty heart.

Rom 7. 22,23 2 Cor. 10. 1,4,5. 6 Gal. 5. 17.

Ah! Young men, young men, your worſt enemies are within you, and all their plots, deſigns, and aſſaults are upon your ſouls, your moſt noble part; they know if that fort Royall bee won, all is their own, and you are undone; and ſhall bee their ſlaves for ever; and therefore it ſtands you upon, to arm your ſelves againſt theſe inbred enemies; and if you ingage Chriſt in the quarrel, you will carry the day, and when

when you ſhall lye upon your dying-beds, you will then finde that there is no comfort to that, which ariſeth from the conqueſts of your own hearts, your own luſts.

2 Notion.

Secondly, *If you would break covenant with ſin, if you would arm and fence your ſelves againſt ſin beti mes, then look upon ſin as the ſouls bonds.* 2 Pet. 3. 6 Gal. 3, 10 Joh. 8. 34

For as bonds tye things together, ſo doth ſin tye the ſinner, and the curſe together, it binds the ſinner and wrath together, it links the ſinner and hell together. I perceive that thou art in the gall of bitterneſſe, and in the bond of iniquity; iniquity is a chain, a bond, now bonds and chains gall the body, and ſo do ſin the ſoul, and as poor captives are held faſt in their Chains, ſo are ſinners in their ſins, they cannot redeem themſelves by price, nor by power. 2 Tim. 2. ult.

Ah young men, young men!

no bondage to ſoul bondage, no ſlavery to ſoul ſlavery; the *Iſraelites* bondage under *Pharaoh*, and the Chriſtians bondage under the *Turks*, is but the bondage of the body, of the baſer and ignoble part of man, but yours is ſoul bondage, ſoul-ſlavery, which is the ſaddeſt and greateſt of all.

Auguſtine ſaith of Rome, that ſhe was the great Miſtreſſe of the world, and the great drudge of ſin.

Ah! Friends, You ſhould never look upon your ſins, but you ſhould look upon them as your bonds; yea, as the worſt bonds that ever were; all other Chains are golden Chains, Chains of Pearl, compared to thoſe Chains of Iron and Braſſe; thoſe chains of luſts, with which you are bound. Ah! who can thus look upon his chains, his ſins, and not loath them, and not labour for freedome from them? *Juſtinus* the Emperours Motto was (*Libertas res inæſtimabilis*) liberty is unvaluable, if civil liberty bee, ſurely ſpirituall liberty is much more; if you ask ſouls that were once in a ſtate of bondage, but are

are now Christs free-men, they will tell you so.

It was a good observation of *Chrysostom*, that *Joseph* was the free-man, and his Mistriss was the servant, when she was at the beck of her own lusts, when she tempted, and hee refused. Such as live most above sin and temptation, are the greatest free-men, others that live under the power of their lusts, are but slaves, and in bonds, though they dream and talk of freedome, *Tit.* 3.3.

Chrysost. Hom. 19. in prior. Epist. ad Corin.

3 Notion.

Thirdly, *If you would break league with sin, and arm and fence your selves against it, then look always upon sin under the notion of fire.*

And others save with fear, pulling them out of the fire. Oh! snatch them out of their sins, as you would snatch a child, a friend, out of the fire; or as the Angell snatch't *Lot* out of *Sodom*, hastily, and with a holy violence; natural fire may burn the house, the

Jude 23 Arpazontes signifies a violent snatching, as the tender-hearted mother to save the life of her child, pulls it hastily, and with violence out of the fire.

goods, the treasure, the servant, the child, the wife, the body, but this fire burns the soul, it destroies and consumes that noble part, which is more worth than all the treasures of a thousand worlds, every man hath a hand, and a heart to quench the fire wch burns his neighbours house, but few men have either hands or hearts to quench the fire that burns their neighbours souls, this is, and this shall be for a lamentation.

D. Denisons three-fold resolution. part. 2 Sect. 2

I have read of one, who upon the violence of any temptation to sin, would lay his hand upon burning coals, and being not able to abide it, would say to himself, Oh! how unable shall I bee to endure the pains of hell? and this restrained him from evil; but what is the fire of Hell to the fire of sin? now to provoke you, to look upon sin under the notion of Fire, consider with mee the sundry resemblances between material, and immaterial Fire, between corporall common Fire, and between this Spiritual Fire. Sin. As, First,

First, Fire is terrible and dreadful; A ſhip on Fire, an houſe on fire, Oh how dreadful is it; ſo ſin ſet home upon the conſcience, is exceeding terrible and dreadfull. *Mine iniquity* (ſo the Hebrew) *is greater than I can bear*; ſin or iniquity is often put for the puniſhment of ſin, by a Metonimy of the efficient for the effect; for ſinne is the natural parent of puniſhment. *Mine iniquity* ſaith *Cain, is ſo great, and lyes ſo heavy, ſo terrible and dreadful upon my conſcience, that it cannot bee forgiven*, and thus by his diffidence, hee ſtabs two at once, the mercy of God, and his own ſoul. So *Judas, I have ſinned in that I have betrayed innocent blood, and hee went and hanged himſelf.*

Gen. 4. 13 Mentitis Cain thou lyeſt Cain ſaith one on the Text.

Mat. 27. 3, 4, 5.

As there is no fighting with a mighty fire, ſo there is no bearing up, when God ſets home ſinne upon the conſcience; a man will then chuſe ſtrangling, or hanging, rather than living under ſuch wounds and laſhes of Conſcience.

Hiſtories

Histories abounds with instances of this nature; but I must hasten to a close.

2 Sam. 12. 9, 10, 11, 12, 13, 14, 15

Secondly, Fire is most dangerous and pernicious when it breaks forth of the chimny, or of the house, so it is with sin. Sin is bad in the eye, worse in the tongue, worser in the heart, but worst of all in the life. Fire when out of its proper place, may do much hurt in the house, but when it flames abroad, then it doth most mischeif to others.

Iob 31. 1 Prov. 4, 23 Eph. 5. 15

Sin in the heart may undo a man, but Sin in the life may undo others, as well as a mans self. Set a guard upon thy eye, a greater upon thy heart, but the greatest of all upon thy life.

Salvianus de G D. l. 4

Salvian relates how the Heathen did reproach some Christians, who by their lewd Lives made the Gospel of Christ to bee a reproach; where (said they) is that good Law which they do beleeve? where are those rules of

of godlineſs whith they do learn? they read the holy Goſpel, and yet are unclean; they hear the Apoſtles writings, and yet are drunk, they follow Chriſt, and yet diſobey Chriſt, they profeſſe a holy law, and yet do lead impure lives.

But the lives of other Chriſtians have been ſo holy, that the very Heathens obſerving them have ſaid, ſurely this is a good God, whoſe ſervants are ſo good.

It is brave when the life of a Chriſtian is a commentary upon Chrifts life

One ſpeaking of the ſcripture ſaith, (*verba vivenda, non legenda*) they are words to bee lived, and practiſed, not read only. Auguſtin.

A Heathen adviſeth us to demean our ſelves, ſo circumſpectly, as if our enemies did alwaies behold us. And ſaith another, for ſhame, either live as Stoicks, or leave off the name of ſtoicks. Sirs live as Chriſtians, or lay down the name of Chriſtians. Plutarch. Epictetus.

Thirdly,

Thirdly, Fire hardens, it makes the weak and limber clay to become ſtiff and ſtrong for the potters uſe. So ſin hardens, it hardens the heart againſt the commands of God, the calls of Chriſt, and the wreſtlings of the ſpirit.

Jer. 5.3 ch. 19.ult. Iſa. 9.13

As you ſee in *Pharaoh*, the *Jews* and moſt that are under the ſound of the Goſpel.

Ah! how many hath this fire (ſin) hardned in theſe dayes, by working them to ſlight ſoul-ſoftening means, and by drawing them to entertain hardening-thoughts of God, and to fall in with ſoul-hardening company, and ſoul-hardening principles, and ſoul-hardening examples, of hardened and unſenſible Sinners; one long ſince thus complained that they did (*patientius ferre Chriſti jacturam, quam ſuam*) more calmly paſs by the injuries done to Chriſt, than thoſe which are done unto themſelves; This age is full of ſuch hardened unſenſible ſouls.

Jer. 2.25. ch. 18.12

Fourthly,

Fourthly, Fire is a lively active element, ſo is ſin.

Ah! how lively and active was this fire in *Abraham*, *David*, *Job*, *Peter*, *Paul*, and other Saints, though Chriſt by his death hath given it its mortal wound, yet it lives, and is, and will be active in the deareſt Saints. Though ſin and grace were not born together, neither ſhall they dye together; yet while beleevers live in this world, they muſt live together. There is a Hiſtory that ſpeaks of a Fig-Tree that grew in a ſtone wall, and all means was uſed to kill it, they cut off the branches, and it grew again, they cut down the body, and it grew again, they cut it up by the root, and ſtill it lived, and grew untill they pulled down the ſtone wall; till death ſhall pull down our ſtone-walls; ſin will live, this fire will burn.

Gen. 22
Pſal. 51
Iob 3
Mat. 26
Rom. 1. 15, &c.

Wee may ſay of ſin, as ſome ſay of Cats, that they have many lives; kill them and they will live

Iſodore the Monk was very much out who vaunted that he had felt in himſelf no motion to ſin forty years together.

live again, kill them again, and they will live again; so kill sin once, and it will live again, kill it again, and it will live again, &c. Sin oftentimes is like that Monster *Hydra* cut off one head, and many will rise up in its room.

Isa.1.5, 6. Rom.7.13 17

Sin is (malum Catholicum) A Catholick evil (Quodcunque in peccato, peccatum est) whatsoever is in sin, is sin.

Fifthly: Fire is of a penetrating nature, it peirceth and windeth it self into every corner and chinck; and so doth sin winde it self into our thoughts, words, and works; it will winde it self into our understandings, to darken them; and into our judgements to pervert them; and into our wills, to poyson them; and into our affections, to disorder them; and into our consciences, to corrupt them; and into our carriages, to debase them. Sin will winde it self into every duty, and every mercy, it will winde it self into every one of our enjoyments and concernments.

Hannibal having overcome the *Romans*, put on their armour on

on his Souldiers, and ſo by that policy they being taken for *Romans*, won a City; but what are *Hannibals* wiles, to ſins wiles, or Satans wiles? if you have a minde to be acquainted with their wiles, look over my Treatiſe, called, *Precious Remedies againſt Satans Devices.*

Sixthly and Laſtly, Fire is a devouring, a conſuming element, it turns all fuel into aſhes; It is a Woolf that eats up all, ſo ſin is a fire that devours and conſumes all, it turn'd *Sodom* and *Gomorah* into aſhes, it hath deſtroyed the *Chaldean*, *Perſian*, and *Grecian* Kingdomes, and will at laſt deſtroy the *Roman* Kingdome alſo; this Woolf ate up *Sampſons* ſtrength, *Abſoloms* beauty, *Achitophels* policy, and *Herods* glory, &c. It hath drowned one world already, and will at laſt burn another, even this. Oh the hopes, the hearts, the happineſſe, the joyes, the comforts, the ſouls that this fire (ſin) hath con-

Pſal. 21. 9

2 Pet. 2. 5, 6

Pro. 6. 32
Eccl. 9. 18.
Pro. 13. 13
ch. 20. 29, 1
Prov. 11.
3. ch. 15.
25. ch. 21. 7

consumed and destroyed &c.

Peter Camois a Bishop of *Betty* in *France*, in his draught of Eternity, *Numb.*75. tells us that some devout personages caused those words of the Prophet *Isaiah* (to bee written in Letters of Gold upon their Chimny peeces) *who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?*

Isa.33.14

Ah! young men, young men, I desire that you may alwaies look upon sin under the notion of fire, yea, as such fire as laies the foundation for everlasting fire, for everlasting burnings, and this may work when other things will not.

I have read of a grave and chaste Matron, who being moved to commit folly with a lew'd Ruffian, after some discourse, shee call'd for a pan of burning coals, requesting him for her sake to hold his finger in them but one hour, hee answered, it is an

an unkind requeſt, to whom ſhee replyed, that ſeeing he would not do ſo much as to put one finger upon the coals for one hour, ſhee could not yeild to do that, for which ſhee ſhould bee tormented both body and ſoul in hell fire for ever. The Application is eaſy &c.

4 Notion.

Fourthly, *If you would break with ſin betimes, if you would arm againſt ſin in the ſpring and morning of your daies, then you ſhould look upon ſin under the notion of a Theef.*

And indeed ſin is the greateſt Theif, the greateſt Robber in the world, it robbed the Angels of all their glory, it robbed *Adam* of his Paradiſe and felicity, and it hath robbed all the ſons of *Adam* of five precious jewels, the leaſt of which was more worth than heaven and earth. 2 Pet. 2. 4 Gen 3

1 It hath robbed them of the holy and glorious Image of God, which would have been fairly engraven upon them, had

Adam stood, &c.

2 It hath robbed them of their son-ship, and of sons have made them slaves.

3 It hath robbed them of their friendship, and made them enemies.

4 It hath robbed them of their communion and fellowship with Father, Son, and Spirit, and made them strangers and Aliens.

5 It hath robbed them of their glory, and made them vile and miserable. It hath robbed many a Nation of the Gospel, and many a parish of many a happy guide; and many a Christian of the favour of God, the joyes of the spirit, and the Peace of Conscience.

Oh! the health, the wealth, the honor, the friends, the Relations, that sin hath robbed thousands of.

Nay, It hath robbed many of their gifts, their arts, their parts, their memory, their judgement; yea,

Well did one of the Fathers call Pride and Vain glory, the sweet spoiler of spiritual excellencies, and a pleasant Theif.

yea, their very reaſon, as you may ſee in *Pharoah*, *Nebuchadnezzar*, *Belſhazzar*, *Achitophel*, *Haman*, *Herod*, and thoſe *Babyloniſh* Princes that accuſed *Daniel*.

And ſo in *Menipus* of *Phenicia*, who having loſt his goods, ſtrangled himſelf. And ſo *Dinarcus Phidon* at a certain loſſe; cut his own throat to ſave the charge of a Cord. And ſo *Auguſtus Cæſar* (in whoſe time Chriſt was born) was ſo troubled and aſtoniſhed at the relation of an overthrow from *Varrus*, that for certain months together, hee let the hair of his head and beard grow ſtill, and wore it long; yea, and other whiles would run his head againſt the doors, crying out, *Quintilius Varrus*, deliver up my Legions again; by all which, it is moſt apparent, that Sin is the greateſt theif in all the world. Suetonius.

Oh! then who would not break league and Covenant with it, and bee ſtill in preſſing of God to do Juſtice upon it? &c.

5 Notion.

Nah. 1. 1
Hab. 1. 1
Mal. 1. 1

Fifthly, *If you would break with sin, and arm and fence your selves again sin betimes, then you must look upon sin under the notion of a burden betimes.*

And indeed sin of all burdens is the heavieſt burden in all the world. *Innumerable evils have compaſſed mee about, mine iniquities have taken hold upon mee, ſo that I am not able to look up; they are more than the hairs of my head, therefore my heart faileth mee.* And again, *Mine iniquities are gone over my head* (ſaith the ſame perſon) *as an heavy burden*, they are too heavy for mee to bear. Sin is a weight that eaſily beſets poor ſouls, it is a burden that ſo troubles them, and puzzles them, that ſo curbs them, and girds them, that ſo preſſes, and oppreſſes them, as that it wrings many bitter tears from their eyes, and many ſad and grievous ſighs and groans from their hearts.

Pſa 40. 12
Pſ. 38. 4
Heb. 12. 1
Rom 7. 13 ult.

Again, As Sin is a burden to Chriſti-

Christians, so it is a Burden to Heaven, it made Heaven weary to bear the Angells that fell; no sooner had they sinned, but Heaven groans to bee eased of them; and it never left groaning till justice had turned them a groaning to hell. Jude 6

Again, As sin is a burden to Heaven, so it is a burden to the earth, witness her swallowing up *Korah*, *Dathan*, and *Abiram*, their Wives children, goods, servants, &c. Ah! Sinners, your sins makes the very earth to groan; they make the earth weary of bearing you. Oh! how doth the earth groan and long to swallow up those earthly wretches, whose hopes, whose hearts are buried in the earth, these shall have little of heaven, but enough of earth when they come to dye. Numb. 16. 26. 35.

Cornelius Alapide, tells a story, that hee heard of a famous Preacher, who shewing the bondage of the Creature, brings in the Rom. 8. 19, 20, 21, 22, 23;

Creature complaineth thus; Oh! that wee could ſerve ſuch as are Godly, Oh! that our ſubſtance and our Fleſh, might be incorporated into godly people, that ſo wee might riſe into glory with them; Oh! that our Fleſh might not be incorporated into the Fleſh of ſinners, for if it bee, we ſhall go to hell, and would any creatures go to hell? Oh! wee are weary of bearing ſinners, wee are weary of ſerving of ſinners; thus the creatures groan, thus the creatures complain, the ſinners ſins forcing them to it &c.

Amos 2. 13

Again, Sin is a burden to God, *Behold, I am preſſed under you, as a Cart is preſſed that is full of ſheaves*, by this plain pithy countrey compariſon, God ſhews how ſadly hee is preſſed and oppreſſed, how ſorely he is wearied and tyred with thoſe peoples ſins; Divine patience is even worn out; Juſtice hath lift up her hand, and will bear with them no longer. God ſeems to groan

groan under the preſſure of their Sinnes, as a Cart ſeems to do under a heavy load; of this God complains by the Prophet *Iſaiah, Thou haſt made mee to ſerve with thy ſinnes, thou haſt wearied mee with thine iniquities.* I am as weary of your ſinnes, as a Travelling woman is weary of her pains, ſaith God. Sin was ſuch a burden to God, that hee ſweeps it off with a ſweeping Floud, *Gen.7.* &c. Iſa.43. 24

Again, Sinne is a burden to Chriſt, it made him ſweat, as never man ſweat; It made him ſweat great drops of clotted or congealed bloud; Sin put Chriſts whole body into a bloudy ſweat, it made him groan pittiouſly when hee bare our ſins in his body on the Tree. Sin made his ſoul heavy even to the death, and had hee not been one that was mighty, yea, that was Almighty, he had fainted and failed under his burden. And thus you ſee what a burden ſinne is, to man, to Luk.22. 44 A ſtrange watering of a garden. Bern. 1 Pet.2. 24 Iſa.9 6

the Creatures, to heaven, to earth, to God, to Christ; and therefore as you would break with sin betimes, look always upon it as a burden, yea, as the greatest and heaviest burden in all the world, &c.

6 Notion.

Sixthly and Lastly, *If you would break Covenant with sin, and arm, and fence your selves against it betimes, then you must look upon it betimes under the notion of a Tyrant.*

Tit. 3.3

And indeed sin is the worst and greatest Tyrant in the world. Other Tyrants can but Tyrannize over our bodies, but sin is a Tyrant that tyrannizes over both body and soul, as you may see in the sixth and seventh of the *Romans*, sin is a Tyrant that hath a kind of jurisdiction in most mens hearts, it sets up the Law of pride, the Law of Passion, the Law of Oppression, the Law of Formality, the Law of Hypocrisy, the Law of Carnality, the Law of Self-love, the

the Law of Carnal-reaſon, the law of unbeleef, and ſtrictly Commands, Subjection to them, and proclaims fire and ſword to al that ſtand out; this Saints and ſinners, good men and bad, do ſufficiently experience.

Sin is a Tyrant of many thouſand years ſtanding, and though it hath had many a wound, and many a foil; and received much oppoſition, yet ſtill it playes the Tyrant all the world over. O! the hearts that this Tyrant makes to ake, the ſouls that this Tyrant makes to bleed.

Thales one of the ſeven Sages, uſed to ſay, that few Tyrants lived to be old, but it is far otherwiſe with this Tyrant Sin.

Pharaohs Tyranny was nothing to ſins Tyranny, this Tyrant will not ſo much as ſuffer his ſlaves to ſleep. They ſleep not except they have done miſchief and their ſleep is taken away, unleſſe they cauſe ſome to fall. The wicked are like the troubled ſea, when it cannot reſt, whoſe waters caſt up mire & dirt. *There is no peace to the wicked ſaith my God.*

Prov. 4. 16

Iſa. 57. 20, 21

Other Tyrants have been br ought

brought down, and brought under by a humane power, but this cannot, but by a divine, the power of man hath brought down many of the Tyrants of this world; but it is only the power of Christ, that can bring down this Tyrant, that can cast down his strong holds, 2 *Cor.* 10, 3, 4, 5, 6. &c. therefore ingage Christ in the conflict, draw him into the battle, and in the end the conquest will be yours.

Vitellius, who had been Emperor of all the World, yet was driven thorow the streets of *Rome* stark naked, and thrown into the river *Tyber*, &c.

Andronicus the Emperour, for his cruelty towards his people, was by them at last shamefully deposed, and after many contumelies, hanged up by his heels.

Ptolomy was put on a Cross. *Bajazet* in an iron Cage. *Phoras* broken on the wheel. *Lycam* cast to the Dogs (as well as *Jezabel.*) *Astales* thrust into a Forge, King *Gath* into a beer-barrel, &c. But none of

of these that have tamed these tyrants, that have brought down these mighty Nimrods, have been able to tame, to bring under the Tyrants, the sins, the lusts, that hath been in their own bosomes; many a man hath had a hand in bringing down of worldly Tyrants, who notwithstanding have dyed for ever by the hand of a tyrant within, &c.

CHAP. VIII.

AND thus much for the Directions that young men must follow, if they would bee good betimes, if they would seek, and serve the Lord in the spring and morning of their daies. I shall now give some brief answers to the Young mans objections, and the Old mans scruples, and so close up this discourse.

Object. 1

But some young men may object and say; you would have us to be good betimes, and to seek and serve the Lord

Lord in the Primerose of our daies, But it may be time enough hereafter to follow this Counsel; wee are young, and it may bee time enough, for us to mind these things hereafter, when wee have satisfied the flesh so and so, or when wee have got enough of the world, and laid up something that will stand us in stead, and that may oyle our joynts when wee are old.

Now

To this Objection I answer.

First, That it is the greateſt folly and madneſſe in the world to put off God, and the great things of eternity with may-bees, what Trades-man, what Merchant, what Mariner, ſo mad, ſo fooliſh, ſo blockiſh, as to put off a preſent ſeaſon, a preſent opportunity of profit and advantage, upon the account of a may-bee? It may beel may have as good a ſeaſon, it may bee I ſhall have as golden an opportunity to get, and to inrich my ſelf as this is, and therefore farewell to this. No men that are in their right minds will argue

argue thus; and why then should you especially in the things that are of an everlasting concernment to you.

I have read of one *Monarcho* a frantick *Italian*, who thought that all the kings of the earth, were his Vassals, and as frantick are they, who wilfully neglect present seasons of grace, upon the account of a future may-bee, &c.

Secondly, I Answer, it may bee if thou neglectest this present season, and opportunity of grace, thou mayest never have another; it may be mercy may never knock more, if thou dost not now open; it may be Christ shall never be offered to thee more, if now thou dost not close with him, and accept of him; it may bee the spirit will never strive more with thee, if now thou dost resist him, and withstand him, it may bee a pardon shall never bee offered to thee more, if now thou wilt not take it, it may bee the Gospel shall never sound more in thy ears, if now

Young men, if you will but go into burial places you shall finde graves exactly of your length.

now thou wilt not hear it, now ſet one may-bee againſt another may-bee; ſets Gods may-bee againſt thine own may-bee, but

Thirdly, Doubtleſſe there are many thouſand, thouſands now in Hell; who have pleaſed themſelves, and put off God, and the ſeaſons of grace with a may-bee hereafter may bee time enough. It may bee when I have gratified ſuch a luſt, and when I have treaſured ſo much of the world, I will return, and ſeek, and ſerve the Lord, but before ever this ſeaſon or opportunity came, juſtice hath cut the threed of their lives, and they are now miſerable for ever: and now they are ſtill a curſing themſelves, becauſe they have ſlipt their golden opportunities upon the account of a may-be, &c. But

It was an unſpeakable vexation to King Lyſimachus, that his ſtaying to drink one draught of water loſt him his kingdome.

Fourthly and laſtly, This putting off of God, and the preſent ſeaſons of grace with a may-bee, is very provoking to God, as you may ſee, if you will but read from

from the 20. verſe to the 33. of the firſt of *Proverbs*. Nothing ſtirs and provokes a Maſter more, than his ſervants putting off is ſervice or his commands with a may-be; it may be I will, it may bee I may do this and that, nothing puts a maſter ſooner into a heat, a flame, than this; nor nothing puts God more into a flame than this, as you may ſee by comparing *Pſal.* 95. *ver.* 6. to the end; with that 3 of the *Hebrews* and the 7, 8, 9, 10, 11, 15, 16, 17, 18, 19. read the words, and tremble at the thought of a may-bee. at the thoughts of putting off of God, and the ſeaſons of grace.

I have read of two, who cut off their right hand one for another, and then made it an excuſe, a put-off they were lame, and ſo could not ſerve in the Gallies of *Francis* the firſt, King of *France*, but this practiſe of theirs did ſo inſenſe and provoke the King, that hee ſent them both to the Gallo ws.

I suppose the Reader is not so young, but knows how to apply it.

Object. 2.

If I should begin to bee good betimes, and to seek and serve the Lord in the spring and morning of my daies, I should loose my friends, I should loose their favour, for they are carnal and worldly, and had rather I should seek after gold, than God, the creature, than Christ, earth than heaven, &c.

Now to this I Answer, Surely you are out, for

First, This is the high-way, the ready way to gain the best, the surest, and the soundest friends.

Prov. 16. 7 *When a mans waies please the Lord, hee maketh even his enemies to bee at peace with him.*

Iob. 5. 23, --28. When a man falls in with God, God will work the Creatures to fall in with him. *Joseph* found it so, and *Jacob* found it so, and *Job* found it so, the three Children found

found it so, and *Daniel* found it so, as you all know that have but read the Scripture. And many in this age (as bad as it is) have found, that the best way to make friends, is first, to make God our friend. Ah! young men, yong men, you shall not loose your friends (by seeking and serving of the Lord in the spring and morning of your daies) but onely exchange bad ones for good ones, the worst for the best; hee that gives up himself betimes to the Lord, shall have God for his friend, and Christ for his friend, and the Angels for his friends, and the Saints for his friends; Christ will bee to such,

First, *An omnipotent friend.* Secondly, *an omniscient friend.* Thirdly, *An omnipresent friend.* Fourthly, *An indeficient friend.* Fifthly, *An independant friend.* Sixthly; *An immutable friend.* Seventhly, *A watchful friend.* Eighthly, *A loving friend.* Ninthly, *A faithfull friend.* Tenthly, *A compassionate friend.* Eleventhly, *A close friend.*

Luk. 15. 7. 10.
Isa. 6. 7, 8, 9
Heb. 4. 13
Is. 59. 16, 17
Isa. 44. 24
Mal. 3. 6
Ps. 121. 4, 5

1 Ioh.4.16
Tit.1.2
Isa.63.9

There is a friend that sticketh closer than a brother. Prov.18.24. such a friend is Christ, and such a friend is as ones own soul, a rare happinesse, hardly to bee matcht.

Twelfthly, *An universal friend*, a friend in all cases, and a friend in all Places. Christ is so a friend to every one of his, as if hee were a friend to none besides; Hence it is that they say, not onely our Lord, our God, but my Lord, and my God. Christ is such an universal friend, as that hee supplies the place, and acts the part of every friend.

Luk.1.43
Ioh.20.28
Phil.4.19

Thirteenthly, *He is our first friend*, *Psal.*90.1. before we had a friend in all the world, he was our friend Prov.8.21

John 13.1
Alexander the Great, cannot cut that knot of friendship that is tyed betwixt Christ and his.

Lastly, *Hee is a constant friend, whom hee loves hee loves to the end.*

Augustus Cæsar would not suddenly entertain a league of friendship with any, but was a constant friend to those hee loved

ved(*Amare nec cito desisto, nec temere incipio*) late ere I love, as long ere I leave; Where Christ begins to love, hee alwaies loves, *Jer.* 31. 3. *I have loved thee with an everlasting love*; Now who would not venture the loss of all friends in the world, to gain such a friend as this is?

Ah! Young men, and women, let mee say to you what *Seneca* said to his friend *Polibius* (*Eas tibi non est de fortuna conqueri, salvo Cæsare*) never complain of thy hard fortune, as long as *Cæsar* is thy freind; so say I, never complain of your losse of Friends, so long as by loosing of them, you gain Christ to be your friend.

Secondly, Thou were't better bee without their friendship and favour, than to enjoy it upon any sinful and unworthy accounts, thou were't better run the hazard of loosing thy friends, and their favour, by seeking and serving the Lord in the prime

roſe of thy daies, then to run the hazzard of looſing God, Chriſt, heaven, eternity, and thy ſoul for ever, by neglecting the things of thy peace.

Mat.16. 26 Mar.8.36

It was a gallant return which the noble *Rutilius* made his friend, requeſting of him an unlawfull favour, in ſuch language as this, I had as good bee without ſuch a friend, as with him who will not let mee ſpeed in what I ask; to whom hee replyed, I can want ſuch a friend as you, if for your ſake, I muſt do that which is not honeſt.

The Application is eaſy.

Well Young man, remember this, the torments of a thouſand hells, were there ſo many, comes far ſhort of this one vice to bee turned out of Gods preſence with a (*Non novi vos*) I know you not.

Mat.7.23.

Ah! Young man, Young man, thou wer't better ten thouſand, thouſand times to bee caſt out of the thoughts and hearts

hearts of thy carnal friends, and relations, than to be cast out of Gods presence with cursed *Cain*, for ever; than to be excommunicated out of the general Assembly of the Saints, and Congregation of the first-born which are Written in Heaven, and therfore away with this Objection; but

Gen 4

Heb. 12. 23

Thirdly, The favour and friendship of such carnal persons, is very fickle and inconstant, it is very fading and withering; Now they stroak, and anon they strike; now they lift up, and anon they cast down; now they smile, and anon they frown; now they kiss, and anon they kill; now they cry *Hosanna*, *Hosanna*, and anon they cry, crucify him, crucify him; *Haman* is one day feasted with the King, and the next day made a feast for Crows; The Princes of *Babylon* were highly in King *Darius* his favour one day, and cast into the Lyons den the next; The Scribes and Pharisees that

Esth. 7

Dan. 6

cryed up *Judas* one day, did in effect bid him go and hang himself the next day.

Such mens favour and friendship, are as *Venice* glasses, quickly broken, and therefore not much to bee prized or minded. Histories abounds with instances of this nature, but I must hasten, onely remember this, that every dayes experience tells us, that wicked men can soon turn Tables, and cross their books, their favour and friendship is usually like to a morning cloud, or like to *Jonas* Gourd, one hour flourishing, and the next hour withering, and why then shouldest thou set thy heart upon that which is more changeable then the moon; But

Mat. 27. 3, 4, 5 Valerian. Valens. Belisarius Bajazet. Pythias Dionysius Pompey, William the Conquerer, and many others have found it so

Fourthly, and Lastly, Who but a mad man would adventure the loss of the Kings favour to gain the favour of his Page? who but a stark *Bedlam* would run the hazard of loosing the Judges favour upon the Bench, to purchase

Glaucus who changed his armour of gold with Diomedes for his armour of Brass, stands upon record for a fool.

chaſe the good will of the priſoner at the bar?

Socrates preferred the Kings countenance before his Coyn; and ſo muſt you prefer the favour of God, the countenance of Chriſt, and the things of eternity, above all the favour and friendſhip of all the men in the world; when your neareſt Friends and deareſt relations ſtands in competition, with Chriſt or the things above, you muſt ſhake them off, you muſt turn your backs upon them, and welcome Chriſt, and the things of your peace; he that forſakes all relations for Chriſt, ſhall certainly finde all relations in Chriſt, he will bee father, friend, husband, child; hee will bee every thing to thee, who takeſt him for thy great all.

Pſal. 4. 6, 7

Pſa. 45. 10
Mat. 10 37
Luke 14. 26, 27.

Object. 3

I but I ſhall meet with many reproaches from one and other, if I ſhould labour to bee good betimes; if I ſhould ſeek and ſerve the Lord in the ſpring and morning of my youth:

Now to this I Answer,

First, What are Reproaches to the great things that others have suffered, for Christ, his Gospel, and the maintaining of a good Conscience, what is a prick of a pin to a stab at the heart? what is a chiding to a hanging, a whipping to a burning? no more are all the reproaches thou canst meet with, to the great things that others have suffered for Christs sake.

Hebrews ch. 10, 11 read the impersections.

Ah! Young men, you should bee like the *Scythian* that went Naked in the Snow, and when *Alexander* wondred how he could endure it; Answered, I am not ashamed, for I am all forehead.

So should you in the cause and way of Christ, you should not bee ashamed, you should bee all forehead, you should be stout and bold.

Colonus the Dutch Martyr under all his reproaches, called to the Judge that had sentenced him to death, and desired him to lay his hand

hand upon his heart, and then asked him, whose heart did most beat, his or the Judges; All the reproaches in the world, should not so much as make a Christians heart beat, they should not in the least trouble him, nor disturb him; but

Secondly I Answer, That all the reproaches thou meetest with in the way of Christ, and for the sake of Christ, they do but adde Pearls to thy Crown, they are all additions to thy happinesse and blessednesse. If yee bee reproached for the name of Christ, happy are yee; for the spirit of glory, and of God resteth upon you; on their part, hee is evil spoken of, but on your part hee is glorified; the more you are reproached for Christs sake on earth, the greater shall bee your reward in heaven; they that are most loaded with Reproaches here, shall bee most laden with glory hereafter. Christ hath written their Names in golden Letters in his book,

1 Pet. 4. 14

Mat. 5. 11, 12

book of life, that are written in black Letters of reproach for his ſake on earth. Twas a good ſaying of one, a Reproacher (ſaith hee) is beneath a man, but the Reproached that bear it well, are equall to Angels; of all crowns the reproached mans Crown, will weigh heavieſt in heaven. But

Thirdly, I Anſwer, the beſt men have been moſtly reproached, *David* was, *Pſalm* 69. 7. *Pſalm* 89. 50. *Pſal.* 119.22. *Pſalm* 31. 11. *Pſalm* 109. 25 and *Job* was, *Job* 19.35. ch. 20. 3. *Job* 16. 10. and *Jeremiah* was, *Jer.* 20. 7. 10. Yea, this hath been the common portion of the people of God in all ages of the World, in *Nehemiahs* time it was ſo, *Neh.* 1. 3. *And they ſaid unto mee, the remnant that are left of the captivity, are in great affliction and reproach.* In *Davids* time it was ſo, *Pſalm* 79. 4. and *Pſalm* 44. 13, 14. And in *Jeremiahs* time it was ſo, *Lam.* 5. 1. *Remember, O Lord,*

Chryſoſt. So was Ioſeph Mephibo-ſheth, Naboth, and in latter times, Luther, whom they ſaid dyed deſpairing when hee was alive to confute it. And that Beza run away with another mans wife. And that Calvin was branded on the ſhoulder for a rogue but there would be no end of this ſtuff, ſhould I ſay all that might be ſaid.

Lord, what is come upon us, Conſider and behold our reproach. And in *Daniels* time it was ſo; *Dan.* 9. 16. *Thy people are become a reproach to all that are about us*, and it was ſo in the Apoſtles time, *Rom.* 3. 8. *And not rather us we be ſlanderouſly reported*, as ſome affirm, that wee ſay, let us do evill, that good may come, whoſe damnation is juſt, 2 *Cor.* 6. 8. *By honour, and diſhonour; by evil report, and good report; as Deceivers, and yet true*: ſo in that 1 *Tim.* 4. 10. *for therefore wee both labour and ſuffer reproach, becauſe wee truſt in the living God.* &c. And it was ſo in the Primitive times, for when the Chriſtians met together before Sun to pray, the Heathens reported of them, that they worſhiped the Sun, and aſpired after Monarchy, and committed Adulteries, and Unnatural uncleanneſſes; Now who is troubled; who complains of that which is a common lot, as cold, win- Tertullian

Winter, Sickneſſe, Death, &c. No more ſhould any complain of reproaches, it being the common lot of the people of God in all ages; yea, Chriſt himſelf was ſadly reproached, falſly accuſed, and ſtrangely traduced, diſgraced, and ſcandalized; he was called a Glutton, a Drunkard, a friend of Publicans and Sinners, and judged to uſe the black Art, caſting out Devils by *Beelzebub*, the Prince of Devils; Chriſt hath ſuffered the greateſt, and the worſt Reproaches, why then ſhould you be afraid to wear that Crown of Thorns that Chriſt hath wore before you? there is a great truth in what hee ſaid, (*Non poteſt qui pati timet, ejus eſſe qui paſſus eſt*) hee that is afraid to ſuffer, cannot bee his Diſciple, who ſuffered ſo much; if the Maſter hath been marked with a black coal, let not the ſervant think to go free. I am heartily angry (ſaith *Luther*) with thoſe that ſpeak of my ſufferings, which

Mat. 9. 34. ch. 12. 24.

Tertul. de fuga in perſecut.

which if compared with that which Chriſt ſuffered for me, are not once to bee mentioned in the ſame day; But

Fourthly, I Anſwer, that all reproachers ſhall at laſt be arraigned at the higheſt bar of juſtice, for all the reproaches that they have caſt upon the people of God.

They think it ſtrange (or they think it a new world) that you run not with them to the ſame exceſs of riot, ſpeaking evil of you: who ſhall give account to him that is ready to judge the quick and the dead.

1 Pet. 4. 4 Xenizontai Blaſphemountes. Wonder and Blaſphem.

I am in an extaſy (ſaith *Picus Mirandula*) to think how prophane men rail upon thoſe now, whom one day they will wiſh they had imitated. It was excellent counſell that the Heathen Oratour gave his hearers (*ita vivamus, ut rationem nobis reddendam arbitremur*) let us live as thoſe that muſt give an account of all at laſt.

Cic. 4. in Verr.

Chryſoſtome brings in Chriſt com-

comforting his Diſciples againſt reproaches, ſpeaking thus unto them; what, is the wrong grievous to you? that now they call you Seducers, and Conjurers, it will not bee long before they ſhall openly call you the Saviours and bleſſings of the whole World, that time that ſhall declare all things that are now hid, ſhall rebuke them for their lying words againſt you, and ſhall kindle the ſplendor of your vertue; So they ſhall bee found Lyers, evil ſpeakers, falſe accuſers of others; but you ſhall bee more clear and illuſtrious than the ſun, and you ſhall have all men witneſſes of your glory. Such as wiſely and humbly bear reproaches now, ſhall judge reproachers at laſt. But

Mal.3.17
Mic.7.9, 10,11
1 Cor.6. 3,4

Fifthly, I Anſwer; that God doth many times even in this life, bear ſad witneſſe and teſtimony againſt the reproachers of his people, *I will bleſſe them that bleſſe thee, and I will curſe them that*

Gen.12.3
2 Sam.16. 11,12,13.

that curſe thee; God will even in this life curſe them with a witneſs, who curſe them that hee bleſſeth; *Pharaoh* found it ſo, and *Saul* found it ſo, and *Jezabel* found it ſo, and *Haman* found it ſo, and the Princes of *Babylon* found it ſo, and the *Jews* find it ſo to this very day.

Divine juſtice is like Vulcans Iron net, that took the Gods; it apprehends and condemns all that are reproachers, and enemies to his people

And Oh the dreadful judgements and curſes that God hath poured out upon the reproachers of his Name, of his Son, of his ſpirit, of his Word, of his Ordinances, and of his people, in theſe dayes wherein wee live. I might give you many ſad inſtances of ſuch in our days, whoſe feet juſtice hath taken in the ſnare, men of abſtracted conceits, and ſublime ſpeculations, and indeed ſuch uſually prove the great wiſe fools, who like the larke, ſoareth higher and higher, peering, and peering, till at length they fall into the net of the fowler, and no wonder; for ſuch perſons uſually are as cenſorious,

as

as they are curious.

Sixthly, I Anſwer, *Paul* rejoyced more in his ſuffering Reproaches for Chriſts ſake, than he did in his being wrapt up in the third Heaven, 2 Cor. 12. 10. *Therefore I take pleaſure in infirmities in reproaches, in neceſſities, in perſecutions, in diſtreſſes, for Chriſts ſake, for when I am weak, then am I ſtrong.* And therefore you have him often a ſinging this ſong, I *Paul a Priſoner of Jeſus Chriſt*, not I *Paul* wrapt up in the third Heaven; Hee look't upon all his ſufferings, as Gods love tokens, he look't upon all Reproaches, as pledges and badges of his Son-ſhip, and therefore joyes and glories under all. Chriſt ſhewed his love to him in wraping him up in the third Heaven; and hee ſhewed his love to Chriſt in his joyfull bearing of Reproaches for his ſake. *Paul* rattles his chain (which hee bears for the Goſpel) and was proud of it, as a Woman of her Ornaments, ſaith

(Crudelitas veſtra gloria noſtra) your cruelty is our glory, ſaid they in Tertullian Fire, ſword, priſon, famine, are al delightful to me ſaith Baſil

saith *Chrysostome*.

Now why should that bee matter of trouble and discouragement to you, that was matter of joy and rejoycing to him? shall he look upon Reproaches as a crown of honor, and will you look upon Reproaches as a Crown of thorns?

Oh! look upon Reproach as a Royal-Diadem, look upon it as Christs livery, and count it your highest ambition in this world, to wear this Livery for his sake, who once wore a Crown of Thorns for your sakes; When *Babylas* was to dye, he required this favour, to have his chains buried with him as the ensigns of his honour. But

Sufferings are the ensigns of heavenly Nobility, saith Calvin.

Seventhly, I Answer, That by a wise and gracious behaviour under the Reproaches thou meetest with for Christs sake, thou mayest bee instrumentall to win others to Christ.

It was a notable saying of *Luther* (*Ecclesia totum mundum convertit sanguine & oratione*) the Church

It was an observation of Mr. John Lindsay, that the very smoak of Mr. Hamilton, converted as many as it blew upon.

converted the whole World by bloud and prayer.

Divers have been won to Christ, by beholding the gracious carriages of Christians under their sufferings, and reproaches for Christ.

Wee read of *Cicilia* a poor virgin, who by her gracious behaviour under all her sufferings and reproaches for Christ, was the means of converting four hundred to Christ.

Adrianus beholding the gracious cheerful carriages of the Martyrs under all their sufferings and Reproaches, was converted to Christ, and afterwards suffered martyrdom for Christ.

Justin Martyr, was also converted by observing the holy and cheerful behaviour of the Saints, under all their sufferings and Reproaches for Christ. During the cruel persecutions of the Heathen Emperours, the Christian Faith was spread thorow all places of the Empire, because the

See also the Histor. of the Council of Trent. 4. 8. 2. Edit.

oftner

oftner they were mown down (saith *Tertullian*) the more they grew.

And *Austin* observed, that though there were many thousands put to death for professing Christ; yet they were never the fewer for being slain.

Ah! Young men, you may by a wise and gracious bearing of Reproaches for Christ, be instrumental to win others to Christ; and therefore never plead there is a Lyon in the way, but I must hasten; and therfore in the eighth and

Last place, consider how bravely several of the very heathen have bore Reproaches, and let that provoke you in the face of all Reproaches, to seek and serve the Lord in the morning of your youth, &c.

When *Demosthenes* was Reproached by one, I will not (saith he) strive with thee in this kinde of fight in which he that is overcome is the better man.

When one came and Reproached *Xenophon*, saies hee, you have learned how to Reproach, and I have learned how to bear Reproach.

And *Aristippus* (the Philosopher) said, you are fit to cast Reproaches, and I am fit to bear Reproaches.

Demochares an Athenian Orator, was sent to King *Philip* as Embassadour, *Philip* asked him, how hee might pleasure the *Athenians*, for-sooth said hee, if you will hang your self; the Prince patiently sent him home again, and bid him ask whether were more Noble, the patient hearer, or venter of such unseemly language.

When one wondered at the patience of *Socrates* towards one who reviled and Reproached him; if wee should meet one, saith he, whose body were more unsound then ours, should we bee angry with him, and not rather pitty him? why then should wee not

not do the like to him whose soul is more diseased than ours?

Augustus Cesar, (in whose time Christ was born) bid *Catullus* the railing Poet to Supper, to shew that hee had forgiven him.

It is a notable Example that wee finde of one *Pericles*, who as hee was sitting with others in a great meeting, a foul mouthed fellow, bitterly Reproached him, and Railed all the day long upon him, and at Night when it was dark; and the meeting up, the Fellow followed him, and railed at him, even to his door, and hee took no notice of him, but when hee came at home, this is all hee said, friend it is dark, I pray let my man light you home.

Plutarch in vita Pericl.

Themistocles professed that if two ways were shewed him, one to Hell, and the other to the bar, hee would chuse that which went to hell, and forsake the other.

Josephus reports of that *Herod* that is made mention of in *Acts* 12. 23. that when one *Simon* a Lawyer, had grievously Reproached and Scandalized him before the people, he sent for

him, and caused him to sit down next to him, and in a kind manner he spake thus to him. Tell mee I pray thee, what thing thou seest fault-worthy, or contrary to the Law in me? *Simon* not having any thing to answer, besought him to pardon him, which the King did, and was friends with him, and dismissed him, bestowing gifts on him.

Ah! young men, young men, shall the very Heathen make nothing of Reproaches, shall they bear up so prudently and bravely under the greatest loads of reproaches, and will not you? will not you? who in your light, in your mercies, and in all Gospel engagements, are so highly advanced above them? Oh that none of them may bee called to the Bar in the great day, to witnesse against any of you, into whose hands this Treatise shall fall; and so much by way of Answer to the third Objection. But

4 Object.

Fourthly, The young man objects and saies, *you press us to bee good betimes, and to seek and serve the Lord in the spring and morning of our daies, but we observe that most men mind not these things, but rather give liberty to themselves, to walk in waies that are most pleasing to the flesh; and why then should we be singular and niee, wee were better do so as the most do? &c.* Now to this I Answer.

1 That though bad examples are dangerous to all, yet usually they prove most dangerous and pernicious to young persons, who are more easily drawn to follow examples, than precepts, especially those examples that tends most to undo them. 2 *King* 15. 9. It is said of *Zacharia*, the King of *Israel*, *that he did evil in the sight of the Lord, as his fathers had done, hee departed not from the sinnes of Jerobpam*, hee would bee as his Father was, and do as his Father did, whatever came on it.

Præcepta docent, exempla movent, Precepts may instruct, but examples do perswade.

So the *Samaritans* of whom it is ſaid. 2 *King* 17.41. *Theſe Nations feared the Lord*, (that is, they made ſome kinde of profeſſion of the true Religion, as the ten Tribes had done) *and ſerved their graven Images* (too) *both their children and their Childrens Children*, (did thus) *as did their Fathers, ſo do they unto this day*: By evil examples they were both drawn to Idolatry, and rooted and confirmed in it; ſo the main reaſon why the Kingdome and Church of *Judah* were ſo ſetled in their Idolatry; that there was no hope of reclaiming them, was this, that their Children remembred their Altars, and their groves by the green trees upon the high Hills, *Jer.* 17. 1, 2. Tinder is not apter to take fire, nor wax the impreſſion of the ſeal, nor paper the ink, than youth is to follow ill examples.

You may ſee in *Radbod*, King of *Phriſia*, who coming to the Font to bee baptiſed, asked what was be-

become of his Anceſtors: anſwer was made, that they dyed in a fearful ſtate unbaptized, hee replyed, that hee would rather periſh with the multitude, than go to heaven with a few.

I remember the Heathen brings in a young man, who hearing of the Adulteries, and wickedneſſes of the gods, ſaid, what, do they ſo? and ſhall I ſtick at it? no, I will not. Sinful examples are very drawing, and very incouraging, many have found it ſo to their eternal undoing; thoſe that have no ears to hear what you ſay, have many eies to ſee what you do. Bad Princes make bad ſubjects, bad Maſters make bad Servants, bad Parents make bad Children, and bad Husbands make bad Wives; it is eaſier for the bad to corrupt the good, than for the good to convert the bad, it is eaſier to run down the hill with company, than to run up the hill alone.

Æthiopians lame themſelves, if their King be lame, ſaith Diodorus. Elian reports that there was a whore that did boaſt that ſhe could eaſily get ſcholars away from Socrates. but Socrates could get away no ſcholars from her.

I would deſire all young men often

often to remember that saying of *Lactantius*, (*Qui malum imitatur, bonus esse non potest*) hee who imitates the bad, cannot bee good. Young men, in these professing times, stand between good and bad examples, as *Hercules* in his dream stood between vertue and vice. Solicited by both, chuse you must who to follow. Oh that you were all so wise as to follow the best, as a woman that hath many sutors, is very carefull to take the best; so should you, life, heaven, happinesse, eternity, hangs upon it.

Sin is bad in the eye, worse in the tongue worser in the heart, but worst of all in the life, and that because it then indangers other mens soules as well as a mans own.

But before I come to the second answer, let mee leave this note or notion with those who make no conscience of undoing others by their examples, *viz.*

That a more grievous punishment is reserved for them who cause others to offend, than for them which sin by their occasion, or example.

Thus the Serpent was punished more than *Eve*, and *Eve* more than *Adam*.

So

So *Jezabel* felt a greater and sorer judgement than *Ahab*. To sin (saith one) hath not so much perdition in it, as to cause others to sin. Friends, you have sins enough of your own to make you for ever miserable, why should you by giving bad examples to others, make your selves far more miserable? the lowest, the darkest, the hottest place in hell, will bee for them that have drawn others thither by their example. *Dives* knew, that if his Brethren were damn'd, hee should bee double damn'd, because hee had largely contributed to the bringing of them to Hell by his wicked example; and therefore hee desires that they may bee kept out of hell, (not out of any love, or good will to them) but because their coming thither, would have made his hell more hot, his torments more insufferable; But

Mat. 23 15

Luk. 16. 28

Secondly, I Answer, *If you sin with others; you shall suffer with others*; if you will partake of other

ther mens ſinnes, you ſhall alſo partake of other mens plagues. They that have been (like *Simeon* and *Levi*) brethren in iniquity, they ſhall bee brethren in miſery; they that have ſinned together impenitently, ſhall be ſent to hell joyntly, they ſhall periſh together eternally. If you will needs bee companions with others in their ſins, you ſhall bee ſure to bee companions with them in their ſorrows. The old world ſin together, and are drowned together; the *Sodomites* burning in luſts together, were burnt with fire and Brimſtone together, *Korath*, *Dathan*, and *Abiram*, they ſin together, they murmure and provoke the Lord together, and the earth opens her mouth, and ſwallows them up together. *Pharaoh* and his hoſts purſue *Iſrael* together, and they are drowned in the ſea together. *Zimri* and *Cozbi* commit folly, uncleanneſs together, and *Phineas* ſtabs them both together. The Hebrew

Rev. 18. 4 Non minus ardebit, qui cum multis ardebit Auguſt. He burns no leſs, that burns with company.

Gen. 6

Gen. 19

Numb 16. 26,--34

Exod. 14

Numb. 25

Doctors

Doctors have a very pretty parable to this purpose; A man planted an Orchard; and going from home, was careful to leave such watch-men as might both keep it from strangers, and not deceive him themselves; therefore he appointed one blinde, but strong of his limbs, and the other seeing but a cripple. These two in their Masters absence conspired together; and the blind took the lame on his shoulders, and so gathered the fruit, their Master returning and finding out their subtilty, punished them both together.

So will iustice deal with you at last, who sin with others; therefore take heed young men of doing as others do. But

Thirdly, I Answer, *You must not live by examples, but by precepts*; you are not to look so much at what others do, as at what God requires you to do, *Exod.* 23. 2. *Thou shalt not follow a multitude to do evil, neither shalt thou speak*

Obedientia non diligunt Dei mandata, sed facit. Prosper.

speak in a cause to decline after many to wrest judgement, Rom. 12. 2. *fashion not your selves like unto this world*; that is, do not fashion and conform your selves to the corrupt customes and courses of wretched Worldlings, who have made Gold their God, and gain their glory; the running cross to a divine command, cost the young Prophet his life (though hee did it under pretence of Revelation from God) as you may see in that sad story, 1 *King.* 13. *ch. &c.*) *Non parentum, aut majorum authoritas, sed Dei decentis imperium*) the command of God must out-weigh all authority and example of men.

Jerome.

And wee must bee as carefull in the keeping of a light commandement, as an heavy Commandement: saith a Rabbi. Divine commands must bee obeyed against all contrary reasonings, wranglings, and examples. *Ansbim* brings in some excusing their complyance with the sinfull

full customes and examples of those times in drinking healths, thus: Great personages urged it, and it was at the Kings banquet, where they judged of loyalty by luxury, and put us upon this election, drink, or dye, the not drinking of a health had been our death; hee gives this answer, that God who sees that for love to him, and his commands, thou wouldest not conform to their drunken customes, will give thee favour in their eyes, who thus threatneth thee to drink.

The complaint is ancient in Seneca, that commonly men live not ad rationem, but ad similitudinem. Seneca de vita beata c. 1

Ah! young men, you that dote so much upon examples now, will finde that a stinging, terrifying question, when put home by God, or conscience, *who hath required these things at your hands*, Isa. 1. 12. But

Fourthly, I answer, *Company and allurements to sinne, will bee found no sufficient excuse for sin.*

If *Eve* lay her fault on the Serpent, and *Adam* lay his on *Eve*, God will take it off, and lay the curse

Gen. 3

curſe on both. *Sauls* provocation by his people (and by *Samuels* long ſtay) to offer Sacrifice would not bear him out, but for his diſobedience hee muſt looſe both his Crown and Life. The young man in the *Proverbs*; though tempted and ſolicited by the Harlot, yet hath a dart ſtruck thorough his heart; though *Jonah* did plead Gods gracious inclinations to ſhew mercy, and his fear of being diſproved, yea and though hee might have pleaded his fear of cruel and ſavage uſage from the *Ninevites* (whoſe hearts were deſperately ſet upon wickedneſſe.) And his deſpair of ever doing good upon a people ſo blinded, and hardned; and that they were *Gentiles*, and he a *Jew*, and why ſhould he then bee ſent with ſo ſtrange, ſo terrible a meſſage, to ſuch a people, nothing being more hateſull and diſtaſteful to a Jewiſh Pallate? but all theſe pleas and excuſes will not bear off the blow; *Jonah* muſt into

1 Sam. 15. 14, 23, 26, 27

Prov. 7. 14, 15, 21.

into the Sea for all this, yea hee must to the bottom of hell, as himself phrases it; it is in vain for the bird to complain, that it saw the corn, but not the pit-fall, or for a fish to plead, it saw the bait, but not the hook. So it will bee in vain for sinners at last, when they are taken in an infernal pit-fall, to plead company and allurements by which they have been intised to undo their souls for ever.

Oculos qui peccatum claudit, pœna aperit. The eyes that sin shuts, affliction opens, and Jonah found it so.

Dionysius the Sicilian King, to excuse himself from the present delivery of the golden garment hee took from his God *Apollo*, answered, that such a robe as that was, could not bee at any season of the year usefull to his god, for it would not keep him warm in the winter, and it was too heavy for the summer, and so put off his Idol god; but the God of spirits, the God of all flesh, will not bee put off with any excuses or pretences, when hee shall try and judge the children of Men: But

Fifthly and Laſtly, I Anſwer, *That it is a very great judgement to be given up to follow evil examples*: a man given up to evil examples, is a man ſadly left of God, woefully blinded by Satan, and deſperately hardened in ſin; it ſpeaks a man ripe for wrath, for ruine, for hell, *Jer. 6. 21.* * *Behold, I will lay ſtumbling blocks before this people, and the fathers and the Sons together ſhall fall upon them; the Neighbour and his friend ſhall periſh.* Oh! it is a dreadful thing when God ſhall make the ſinful examples of others to bee ſtumbling blocks to a people, at which they ſhall ſtumble and fall, and periſh, for ever; good had it been for ſuch perſons, that they had never been born, as Chriſt once ſpake concerning *Judas*.

The *Rhodians* and *Lydians* enacted ſeveral laws, that thoſe ſons which followed not their fathers in their vertues, but followed vicious examples, ſhould bee diſ-inherited, and their lands given to the

Mat. 18. 7

* This particle Behold is ſometimes a note of deriſion, Gen. 3. 22. 2 A note of attention often, Iſa. 28. 6 Mal. 1. 1 Luk. 1. 20 3 A Note of admiration often. 4 A Note of aſſevera'ion. 5 A Note of Caſtigation, in all theſe ſenſes we may take it here. Vario.

the most vertuous of that race, not admitting any impious heir whatsoever to inherit; and do you think that God will not dis-inherit all those of heaven, and happinesse, who follow vicious examples! doubtlesse hee will, 1 *Cor.* 10. 5,-12.

5 Object.

The fifth and last Objection (I shall mention) is this, *God is a God of mercy, in him are bowels of mercy, yea a Sea, an Ocean of mercy; hee loves mercy, hee delights in mercy, and hee is ready to shew mercy to poor sinners, when they are even at the last cast, when there is but a short stride between them and the grave, between them and eternity, as wee see in his extending mercy to the Theef, and in his giving a pardon into his hand, and the assurance of Paradise into his bosome, when hee was ready to bee turned off the Ladder of life; and therefore I may spend the prime-rose of my dayes in following sin and the delights pro-*

profits, vanities, and contents of this world, and at last cast, I may have mercy as well as the Theef. God is a God made up of mercy, and surely hee will not deny some crums of mercy to a poor sinner in misery, &c.

Now to this Objection I shal give these following answers.

God is as well all hand to punish, as he is all grace to pardon,

First, *God is as just as hee is merciful*, witnesse his casting the Angells out of Heaven, and *Adam* out of Paradise, witnesse all the threatnings, the curses, the woes, that the Bible is filled with, from one end to the other, witnesse the hell, the horrour; the terrour and amazement that hee raises in the consciences of sinners; witnesse the devastations that hee hath made of the most stately flourishing Towns, Cities, Countries and Kingdomes, that have been in all the world; witnesse the variety of diseases, calamities, miseries, dangers, deaths, and hells, that alwaies attends the inhabitants of the world; but above all

all, witness Christs treading the Wine-press of his fathers wrath; witness his hiding his face from him, and the pouring out of all his displeasure, and vengeance upon him.

Zeleucus the *Locrensian* Lawgiver, thrust out one of his own Sons eyes, for his transgressing of a wholesome Law, which hee had enacted; but God the father thrust out both Christs eys for our transgressing of his royal Law; Oh! the justice & severity of God. But

Valerius lib. 6. cap. 5

Secondly, I Answer, That there is not a greater evidence of blindnesse, prophaneness, hard-heartedness, spirituall madness, and hellish-desperateness in all the World, than to make that an Argument, an incouragement, to sin (viz. the mercy of God) which should be the greatest Argument under heaven to keep a man from sin, as all know that have but read the scripture; neither are there any sinners in the world, that God delights to

Read Isa. 22.12, 13, 14,15 and Ezek.24. 11,12,13, 14

rain Hell out of Heaven upon, as upon such, who by their abuse of mercy, turns the God of mercy, into a God of clouts, and goes on out-daring justice it self, Deut. 29. 19. 20. *And it come to pass, when hee heareth the words of this curse that hee bless himself in his heart, saying, I shall have peace (God is a God of mercy) though I walk in the imagination of my heart, to adde drunkennesse to thirst:* The Lord will not spare him, but then the Anger of the Lord, and his jealousy, shall smoak against that man, and all the curses that are written in this book, shall lye upon him, and the Lord shall blot out his name from under Heaven. In these words you may observe, that God is absolute in threatning, to shew that hee will bee resolute in punishing, Psal. 11.5,6. *The wicked, and him that loveth iniquity; doth his soul hate. Upon the wicked hee shall rain snares, fire and brimstone, and an horrible tempest, this shall bee the portion of their cup.* Ah!

A lover of iniquity, is a liver in iniquity upon choice,

Ah! That all poor ſinners would make theſe two Scriptures their companions, their conſtant bed-fellows, till they are got above that ſad temptation of turning the mercy of God into an incouragement to ſin.

Whilſt *Milo Crotoniates* was tearing aſunder the ſtock of an Oake, his ſtrength failing him, the cliſt ſuddenly cloſing, was held ſo faſt by the hands, that he became a prey to the beaſts of the field; All the abuſers of mercy, will certainly; and ſuddenly, become a prey to the juſtice of God, that will rent and tear them in peices, as the Pſalmiſt ſpeaks, Pſal. 50. 22. *Wo, wo, to that ſoul that fights againſt God with his own mercies*, that will be bad, becauſe hee is good; that will be ſinful, becauſe hee is merciful: that will turn all the kindneſſes of God (that ſhould bee as ſo many ſilver cords, to tye him to love and obedience) into arrows, and ſo ſhoot them back into the

heart of God. Abuſed mercy will at laſt turn into a Lyon, a fierce Lyon; and then wo to the abuſers and deſpiſers of it. But

Thirdly, In anſwer, to that part of the Objection, concerning the Theif on the Croſs, I offer theſe things briefly to your thoughts.

Exemplum latronis ſervati eſt admirandum, non imitandum.

Firſt, *That as one was ſaved to teach ſinners, not to deſpair, ſo another was damned to teach them not to preſume.*

A pardon is ſometimes given to one upon the Gallows but who ſo truſts to that, the rope may be his hire, it is not good (ſaith one) to put it upon the Pſalm of *miſerere*, and the neck verſe; for ſometimes hee proves no Clerk, and ſo hangs for it.

Secondly, It is an Example without a promiſe, here is an example of late repentance, but where is there a promiſe of late repentance.

Oh! Let not his late and ſudden converſion, bee to thee a temp-

temptation, till thou hast found a promise for late and sudden conversion; it is not examples, but promises that are foundations for faith to rest on; hee that walks by an example of mercy, without a precept to guide him, and a promise to support him, walks but by a dark Lanthorn, that will deceive him; well young man remember this, examples of mercy increase wrath, when the heart is not bettered by them; But

Thirdly, This was a rare miracle of mercy, with the glory whereof Christ did honour the ignominy of his Cross, and therefore wee may as well look for another crucifying of Christ, as look for a sinners conversion, when hee hath scarce time enough to reckon up all those particular duties, which make up the integrity of its constitution. But

Fourthly, I Answer, This Theif knew not Christ before, hee had not Refused, neglected, nor slighted

ſlighted Chriſt before; the Sermon on the Croſs was the firſt Sermon that ever he heard Chriſt preach, and Chriſts prayer on the Croſs, was the firſt prayer that ever he heard Chriſt make; hee knew not Chriſt till hee met him on the Croſs (which proved to him a happy meeting) his caſe was as if a Turk, or Heathen, ſhould now bee converted to the faith, and therefore thou haſt little reaſon; O young man, to plead this example to keep Chriſt, and thy ſoul aſunder, who art every day under the call, the intreaties and wooings of Chriſt. But

Fifthly and Laſtly, I Anſwer, The circumſtances of time, and place, are rightly to bee conſidered; Now when Chriſt was triumphing on the Croſs over ſin, ſatan, and the world, when he had made the devils a publike ſpectacle of ſcorn and deriſion, when hee was taking his leave of the world, and entring into his glory; Now hee puts a pardon into the Theifs hand,

hand, and crouds other favours and kindneſſes upon him.

As in the *Roman* Triumphs, the Victor being aſcended up to the Capitol in a Chariot of ſtate, uſed to caſt certain peeces of coyn among the people for them to pick up, which hee uſed not to do at other times; So our Lord Jeſus Chriſt, in the day of his Triumph, and ſolemn inauguration into his Heavenly kingdome, ſcatters ſome heavenly jewels, that this Theif might pick up; which hee doth not, nor will not do every day; Or as in theſe days it is uſuall with Princes to ſave ſome notorious malefactors at their coronation, when they enter upon their kingdomes in Triumph, which they do not uſe to do afterwards; So did Jeſus Chriſt carry it toward this Theif; but this is not his ordinary way of ſaving and bringing ſouls to glory, and therefore do not O young man, let not the Theifs late converſion, prove

a temptation, or an occasion of thy delaying thy repentance, and trifling away the prime-rose of thy daies in vanity and folly; And thus much may suffice to have spoken, by way of answer, to the young mans objections. I shall now speak a few words to old men, and so close up. Now

CHAP. IX.

IS it so commendable, so desirable, and so necessary for young men to bee good betimes, to seek and serve the Lord in the spring and morning of their youth, as hath been sufficiently demonstrated in this Treatise? Oh then that I could so wooe aged persons as to win them (who yet have put off this great work) to seek and serve the Lord, before their glass be out, their sun set, and their souls lost for ever.

Oh that that Counsil of the Prophet might take hold upon your hearts, *Give glory to the Lord your God,*

Jer. 13. 16

God, before he cauſe Darkneſſe, and before your feet ſtumble (thorow age) upon the dark mountains, and while yee look for light, he turn it into the ſhadow of death, and make it groſs darkneſs.

I but aged ſinners may reply, *Is there any hope, any help for us?* is there any probability? is there any poſſibility, that ever ſuch as wee are ſhould return and find mercy and favour with the Lord? wee who have lived ſo long without him, we that have ſinned ſo much againſt him, we that to this day are ſtrangers to him, yea in arms againſt him; Is there any hope that wee white-headed ſinners, who have withſtood ſo many thouſand offers of grace, and ſo many thouſand motions of the ſpirit, and ſo many thouſand checks of conſcience, and ſo many thouſand tenders of Chriſt, and heaven, that ever we ſhould obtain mercy, that ever wee ſhould have our old hearts turned, our millions of ſins pardoned, our vile na-

natures changed, and poor ſouls ſaved, &c.

I Anſwer, That there is hope even for ſuch as you are; all the Angels in heaven, and all the men on earth, cannot tell, but that you, even you, may obtain mercy and favour, that your ſouls dye not; with the Lord nothing is impoſſible, and for the grace of the Goſpel, nothing is too hard; Now this I ſhall make evident by an induction of particulars, Thus

Mat. 20. 1. --17. The Roman penny was ſeven pence half penny.

Firſt, All were not called nor ſent to work in the Vine-yard; at the firſt hour; ſome were called at the third hour; others, at the ſixth; others, at the ninth; and ſome at the eleventh. God hath his ſeveral times of calling ſouls, to himſelf: the eleventh hour was about five in the afternoon, an hour before Sun-ſet, when it was even time to leave work: and yet at this hour ſome were called, imployed, and rewarded, with the reſt.

Some

Some of the fathers by the several hours mentioned in this parable, do understand the several ages of man, *viz.* Childhood, youth, middle age, and Old-age, wherein poor souls are called and converted to Christ, the scope of the Parable, is to signify the free-grace of God in the calling of some in the spring and morning of their daies, and in the calling of others in their old-age, in the evening of their days. But

Secondly, *Abraham* in the Old Testament, and *Nicodemus* in the New, were called and converted in their old age; when there were but a few steps between them and the grave; between them and eternity. Gen. 12. 4 Joh. 3. 1, 2, 3, 4. & 7. 50

I have read of one *Cajus Nearius Victorius*, who was an old man three hundred years after the Apostles time, and had been a Pagan all his daies, and in his old age, hee enquired and hearkned after Christ, and said hee would bee a Christian,

an, *Simplicianus* hearing him ſay ſo, would not beleeve him, but when the Church ſaw a work of grace indeed upon him, there was ſhouting and dancing for gladneſſe, and Pſalms were ſung in every Church, *Caius Marius Victorius* is become a Chriſtian. And this was written for a wonder, that hee in his old age, and in his gray-hairs ſhould become a gracious Chriſtian.

Aretius alſo ſpeaks of a certain man in his time; it is no feigned ſtory ſaith hee; for I ſaw the man with my own eyes, hee was one that had been a moſt vile and deſperate ſinner, a Drunkard, a ſweaer, a wanton, a Gameſter, and ſo hee continued to his Gray-hairs; but at laſt it pleaſed God to ſet his ſins in order before him, and the man was ſo troubled in conſcience, that hee threw himſelf down upon the ground; calling unto Satan to take him away, provoking Satan to take him away; Devil, take thy

own,

own, Devil take thy own, I am thy own, take thy own: whereupon (saith *Aretius*) prayer was made for him; Christians prayed, they fasted and prayed, they prayed Night and day; and it pleased God at last, that this poor aged sinner Revived, Converted to God, lived a godly life afterwards, and dyed comfortably.

Therefore let not the gray-headed sinner despair, though his spring bee past, his summer overpast, and hee arrived at the fall of the leaf. But

Thirdly, Divine promises shall bee made good to returning souls, to repenting souls, to beleeving souls, bee they young or old, 2 Chron. 30. 9. *The Lord your God is gracious and mercifull, and will not turn away his face from you, if you return unto him.* Joel 2. 13. *And rent your heart, and not your garments, and turn unto the* Lord *your God: for hee is gracious and mercifull; slow to anger,*

Isa. 1. 18
Jer. 3. 12
Isa. 43. 22, 23, 24, 25.
ch. 57. 17, 18.
Jer. 51. 5
John 3. 16
Mar. 16. 16

ger, and of great kindnesse, and repenteth him of the evil, Isa. 55. 7. *Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and hee will have mercy upon him, and to our God, for hee will abundantly pardon*: or hee will multiply to pardon. More of this you may see by reading of the scriptures in the margent: all sorts of sinne shall bee pardoned, to all sorts of beleeving and repenting sinners.

The new *Jerusalem* hath twelve Gates, to shew that there is every way access for all sorts and ranks of sinners, to come to Christ. Hee was born in an Inn, to shew that hee receives all comers, young and Old, Poor, and Rich, &c. But

Fourthly, The Lord hath declared by Oath, a greater delight in the conversion and salvation of poor sinners (whether they are young or old) than in the destruction and damnation of such.

Ezek.

Ezek.33.11. As I live saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: Turn yee, turn yee, from your evil waies? for why will ye dye, O yee house of Israel? Two things make a thing more credible.

1 The quality or dignity of the person speaking.

2 The manner of the speech: Now here you have the great God, not only speaking, promising, but solemnly swearing that hee had rather poor sinners should live than dye, bee happy, than miserable; therefore despair not, Oh aged sinner, but return unto the Lord, and thou shalt be happy for ever. But

Fifthly, There is vertue enough in the precious bloud of Jesus Christ to wash and cleanse away all sinne; not only to cleanse away the young mans sins, but also to cleanse away the old mans sins; not onely to cleanse a sinner of

Una gutula plus valet, quam cœlum & terra. Luther. One little drop is more worth than heaven and earth.

twenty years old, but to cleanse a sinner of fifty, sixty, yea a hundred years old, 1 *John.* 1. 7. *The blood of Jesus Christ his Son cleanseth us from all sinne*, not simply from sin, but from all sin; there is such a power and efficacy in the bloud of Christ, as is sufficient to cleanse all sorts of sinners, from all sorts of sinns; there is vertue in the blood of the Lamb to wash out all the spots that are in the oldest sinners hearts; and therefore let not old sinners despair, let not them say, there is no hope, there is no help, as long as this fountain the blood of Jesus Christ is open, for all sorts of sinners to wash in. But

Sixthly, The call and invitations of Christ in the Gospel, are general, and indefinite, excluding no sort of sinners, Rev. 3. 20. *Behold, I stand at the door, and knock, if any man* (mark the indefiniteness of personall admittance,) *hear my voice, and open the door, I will come in to him; and*

will sup with him, and hee with me; let the sinner bee old or young; a green head, or a gray head, if hee will but open the door, Christ will come in, and have communion and fellowship with him. So in that, *Mat.* 11. 28. turn to these scriptures, and dwell upon them, they all clearly evidence the call and gracious invitations of Christ to bee to all sinners, to every sinner, hee excepts not a man, no, though never so old, nothing shall hinder the sinner, any sinner, the worst and most aged sinner, from obtaining mercy, if hee bee willing to open to Christ, and to receive him as his Lord and King. *John* 6. 37. But

Isa. 55. 1 John 7. 37 Rev. 22. 17

Seventhly, Christs pathetical lamentation over all sorts and ranks of sinners, declares his willingnes to shew mercy to them, *O Jerusalem, Jerusalem* (saith Christ, weeping over it) *that thou hadst known in this thy day, the things that belong to thy peace, &c. O that my people had hearkened unto mee!*

Luke 19. 41, 42 Psa. 81. 13

me! Christ weeps over *Jerusalem*; so did *Titus*, and so did *Marcellus* over *Syracuse*, and so did *Scipio* over *Carthage*; but they shed tears for them, whose blood they were to shed; but Christ weeps over the necks of those young and old sinners, who where to shed his bloud. As a tender hearted father weeps over his rebellious Children, when neither smiles, nor frowns, neither counsels, nor intreaties will win them, or turn them from their evill waies. So doth Jesus Christ over these rebellious Jews upon whom nothing would work. But

Eighthly and Lastly, Though aged sinners have given Christ many thousand denyals, yet hee hath not taken them, but after all, and in the face of all denyals, hee still re-inforces his suit, and continues to beseech them by his spirit, by his word, by his wounds, by his blood, by his messengers, and by his rebukes, to turn home to him, to embrace him, to believe

Psa. 65 1. 2 Rom. 10. 21.

1 Joh. 5. 2, 3.

in

in him, and to match with him, that they may be saved eternally by him; all which bespeaks gray headed sinners, not to despair nor to dispute, but to repent, return, and believe, that it may go well with them for ever. Consider seriously what hath been spoken, and the Lord make you wise for eternity.

FINIS.

Reader add as follows, pag. 120. l. 12. next to those words, nor seek the Lord to day.

I have read of a certain young man who being admonished of the evil of his way and course, and prest to leave his wickedness, by the consideration of death; judgement, and eternity that was a comming, hee answered, what do you tell mee of these things, I will do well enough, for when death comes, I will speak but three words, and will help all; and so still he went on in his sinfull waies, but in the end, comming to a bridge on horseback, to go over a deep water, the horse stumbling, and hee labouring to recover his Horse, but could not, at last hee let go the bridle, and gave up himself, and horse to the waters, and was heard to say these three words, Devil take all. Here was three dreadfull words indeed, and an example (with a witnesse) for all young men to beware, who think to repent with a three-word repentance at last.

Diabolus capiat omnia.

Books printed, and are to bee sold by *John Hancock*, at the first shop in *Popes-head-Alley*, next to *Cornhill*.

A Book of Short-writing, the most easy, exact, lineal, and speedy method, fitted to the meaneſt capacity; compoſed by Mr. *Theophilus Metcalf*, profeſſor of the ſaid Art.

Alſo a School-maſter, explaining the Rules of the ſaid Book.

Another Book of new Short-hand, by *Thomas Trefſel*.

A Coppy-book of the neweſt and moſt uſeful hands, with Rules, whereby thoſe that can read, may quickly learn to write. To which is added, Brief Directions for true Spelling and Cyphering, &c.

Four

Four Books lately published by Mr. *Thomas Brooks*, Preacher of the Gospel at *Margarets*, New *Fish-street*.

1 *Precious Remedies against Satans Devices*: OR,

Salve for Beleevers and Unbeleevers Sores, being a companion for those that are in Christ, or out of Christ, that sleight or neglect Ordinances, under a pretence of living above them, that are growing in spirituals, or decaying, that are tempted or deserted, afflicted, or opposed, that have assurance, or want it, on the 2. of *Corinthians*, the 2. and the 11.

2 *Heaven on Earth*: OR,

A serious Discourse, touching a well-grounded Assurance of mens everlasting happiness, and blessedness, discovering the nature of Assurance, the possibility of attaining it, the Causes, Springs, and Degrees of it, with the resolution of several weighty que-

questions, on the 8th. of the *Romans*, 32, 33, 34. *vers.*

3 *The Unsearchable Riches of Christ:*

OR,

Meat for strong Men, and Milk for Babes, held forth in two and twenty Sermons, from *Ephesians* 3. 8. preached on his Lecture Nights at *Fish-street-hill.*

4 *His Apples of Gold, for Young Men, and Women*, And,

A Crown of Glory for Old Men, and Women: or the happiness of being good betimes, and the Honour of being an Old Disciple, clearly and fully discovered, and closely and faithfully applied.

The Godly Mans Ark, Or, City of Refuge, in the day of his Distresse. Discovered in divers Sermons, The first of which was preached at the Funeral of Mistress *Elisabeth Moore.*

Whereunto are annexed Mris. *Moores* Evidences for Heaven, composed

posed and collected by her in the time of her health, for her comfort in the time of sickness. By *Ed. Calamy*, B. D. and Pastor of the Church at *Aldermanbury*.

The Covenant of Gods Free Grace unfolded, and comfortably applyed to a disquieted or dejected soul, on the 2 of *Samuel*, 23. 5. By that late Reverend Divine, Mr. *John Cotton* of *New-England*.

Darkness discovered, or the Devils Secret Stratagems laid open; shewing the way to end controversies in Religion, written by *Jacobus Acconcius*, and translated into English.

Mr. *Brightmans* Exposition of the *Revelation*, and *Daniel*.

A brief Description of the Presbyterian Government, approved by divers godly Divines, and humbly presented to the consideration of the Assembly.

A Treatiſe of Civil Government, by *Robert Spey.*

A Glaſs for the Times, briefly confuting divers errors in Religion.

The Ruine of the Authors and Fomenters of Civil War; as it was dilivered in a Sermon before the Parliament, at their monthly Faſt, by Mr. *Samuel Gibſon*, ſometime Miniſter at *Margarets Weſtminſter*, and one of the Aſſembly of Divines.

The New Creature, with a Deſcription of the ſeveral marks and characters thereof, by *Richard Bartlet.*

A Learned Speech, by Sir *Francis Bacon* in Parliament *quinto Jacobi*, concerning the *Scottiſh* Nation.

A Mirrour for Chriſtian States; or, a Table of politick Vertues, conſiderable amongſt Chriſtians, by *E. Moliner*, Doctor of Divinity.

A Treatiſe of the external works of God; 1 In General, on *Pſal.* 135. 6. 2 In Particular, on *Gen.* 1. 2. 3. Of

Of Gods actual Providence, by *George Walker*, B. D. late Pastor of St. *John Evangelist* Church.

The experimental Physitian:

Learnedly treating of all Agues and Feavers essential, whether simple or compound, confused, Erratick and Malignant, shewing their different Nature, cause, signe, and cure, written originally by that famous Doctor in Physick, *Bricius Bauderon*, and translated into English by Doctor *Wells*, Licentiate in Physick, by the University of *Oxford*: To bee sold by *John Hancock*, at the first Shop in *Popes-head-Alley*, next to *Cornhill*. 1657